

TO THE RIGHT  
WORSHIPFUL, AND HIS  
especiall frindes, ROBERT LEE &  
ROGER PORTINGTON Esquiers,  
*Robert Greene* wisheth health,  
wealth and prosperitie.



THE Philosopher HERMES  
(right worshipfull) being  
demaunded why continu-  
ally he caried the stone Ce-  
lonites about with him, an-  
swered, least happely hee  
might become vnthankful.

Meaning hereby that ingratitude is such a  
lothsome vice in a liberall minde, and such a  
monstrous offence so repugnant to nature,  
that the forfait of such a fault can be no lesse  
than the extremitie of death can asoorde. For  
the nature of the stone is presently to deprive  
him of life which is infected with ingratitude.  
VVhich saying of HERMES throughly con-  
sidered, and calling to mind the innumerable  
benefites and infinite good turnes which I  
A ij haue

## The Epistle

haue receiued at your worships handes, finding my abilitie far vnfit to requite such courtesie, I was driuen into a doubtfull *dilemma* whether excusing my selfe by disability I should incurre the suspicion of ingratitude, or in offering such simple stuffe as my insufficiencie could affoord, I should be counted impudent. Staying thus in suspence, I thought on the shakles with calling to remembrance the saying of a poore painter in SIENNA, who offering a simple picture to Charles the second, being a present far vnfit for such a Potentate, demaunded how he durst offer such a base gift to so princely a personage. I feared not (quoth he) in that I knew he was our emperour, knowing that it was kingly to accept of a gift though neuer so simple; & the signe of a worthie minde to thinke as wel of the poore mans myte, as of the riche mans treasure. ARTAXERXES receiued thankesfullie the handfull of water offered to him by a poore pesaunt, CYRVS was presented with a Pomgranat, and IVPITER himselfe vouchsafed of the graine of wheate which the poore pismier offred to  
hi



## Dedicatorie.

him for a newe yeeres gift. Pricked forward  
(right worshipfull) with these examples I was  
the more bold to present this vnworthy work  
as a witnesse of my vnfaigned good will and af-  
fection, assuming so vpon your worships won-  
ted courtesies, as I assure my selfe you will ac-  
cept of this my toy be it neuer such a trifle, &  
vouchsafe of my good will, though the gift be  
neuer so simple. Promising that if hereafter  
either my wit or skill shalbe able to yeeld any  
better fruite, I will offer it at your woorthships  
shrine, that all the worlde may knowe you are  
the two Saintes to whom in heart I owe most  
dutifull deuotion. Hoping in the meane time  
that you will accept more of my will than of  
the worke, and of my meaning more than of  
the matter, I commit your worships to the Al-  
mightie. From my Studie in Clarchall the  
vij. of Iulie.

*Your Worships bounden  
to command,*

ROBERT GREENE.

TO THE GENTLEMEN  
Readers, health.

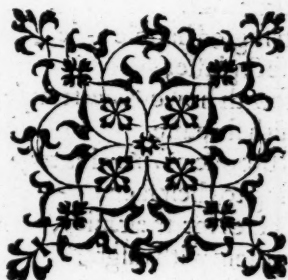


ALEXANDER the great (gentlemen) commaunding a certaine embroiderer to worke him a most curious carpet, who in deede was so vnskilfull in his science, as his woorke amongst meane men could carrie small credit, stayed almost two yeres ere the worke was performed, and at last presenting that vnperfect peece to his maiestie, ALEXANDER smiled at the follie of the man which would enterprise such a curious worke hauing so small cunning : and being demaunded of his lords, how he liked of the carpet, answered, that how bad so euer the worke were, he must needes thinke it passing curious because it was so long in working. I feare gentlemen to incurre the like forfait with the imbroduer because I haue comitted the like offence, for both I shalbe appeached offollie for presuming so farre without skill, and condemned of sloth in that I haue beene breeding a Mouse while others woulde haue brought forth an Elephant. And also I shall feare, if gentlemen speake well of my worke, that they iest with ALEXANDER, and though they know my want of wit and lacke of skill to merite dispraise, yet they will *Ironice* say all is well, because it hath beene so long in penning. Well (gentlemen) let *Momus* mocke, and *Zelus* envie, let Parasites flatter, and Sycophants

## To the Reader.

cophants smile, yea, let the savage Satyre himselfe  
whose cynicall censure is more seuerer than neede,  
frowne at his pleasure, I hope honest gentlemen will  
make account of MAMILLIA for her modest con-  
stancie, although shee hath not the Pumistone of  
learning to pollish her wordes with superficiall elo-  
quence: and so (gentlemen) throwding her vn-  
der your courteous protection, hoping  
you will thinke well of my toy,  
I bid you fare well.

*Robert Greene.*



RICHARD STAPLETON

Gentleman to the courteous and  
courtly Ladies of ENGLAND.

**Y**E peerlesse Dames of *Pallas* crue,  
and Brittain Ladies all  
Addicted to *Dianas* traine  
you sacred Nymphes I call,  
And vntall virgins whose renoune  
shrynes vp your lasting name,  
Yea all the crue of womankind,  
come heare your passing fame  
Displaide abroad with golden trumpe,  
which foundeth out so shrill,  
As that your praise in learned prose,  
shall all Europa fill.  
See here with sugred happie style,  
as in a perfect glasse,  
He figureth forth howe *Venus* troupe,  
in loyall faith surpasse  
The martiall broode of *Mars* his trayne,  
decyphering to their face,  
That *Pallas* Ladies for their faith,  
doe daunt them with disgrace.  
With pen he paints your constancie,  
with pen he here displaies,  
Your faith, your troath, your loyaltie,  
and what imports your praise.  
And champion like he challenge makes,  
with Ladie *Pallas* shield,

To

To stand in armes against your foes  
in open camped field.  
He first calls out *Euripides*  
which your reproche assignde,  
And challenge makes to *Mantuan*,  
which so blasphemde your kinde.  
He iars likewise with *Inuenall*,  
and maseth *Martiall* quight,  
He doth professe himselfe a foe  
to all that owe you spight,  
And plainelie prooues by reasons rule  
that euerie authors clause,  
Which rashlie railes of womankinde,  
comes more off spight than cause.  
Sith then you peerelesse Brittain Dames,  
your Champion here in place  
Sounds foorth your praise, defends your right,  
defies your foes in face:  
Repay such guerdon for his paine,  
as he deserues to haue.  
I meane to shrowde *Mamillia* safe,  
tis that the author craue,  
Your wits and wils, your tongue and talke,  
against all those to vse,  
Which shall like biting *Momus* broode  
his booke or him abuse.

RICHARD STAPLETON  
Gentleman.

B

[illegible]

Richard Statton  
Gentleman.



I

# MAMILLIA

## THE TRIUMPH OF Pallas.



After that Pharicles under the  
profession of a Pilgrim was  
parted from the coast of Italie,  
his secret and soudaine depar-  
ture caused all the citizens of  
Padua to coniecture diuersely  
of the cause of his iourney, but  
especially it drave such a doubt  
into the sorrowfull heart of  
Mamillia, and strooke such a  
dumpe into the musing minde  
of her father Gonsaga, as it was harde to gesse whether  
Mamillia conceived greater græse for the unkinde depar-  
ture of her newe betrothed frinde, or her father sorrowe, in  
that he gaue his consent of so charie chaffre to so churlish a  
chapman: But whether it were, no doubt their care was  
greater than their well meaning myndes in any respect  
had deserued, and by so much the moze their sorrowe in-  
creased, by how much the report of Pharicles supposed Wil-  
grimage was to his great reproch daily bynted abroad the  
Citie: Gonsaga supposing Pharicles discredit considering  
the late contract, to bræd his daughters utter infamie. For  
the citizes gaue their verdict of the gentlemans iourney as  
their sonde affection had perswaded them to thinke either  
well or yll of his person: his frindes supposing the best, said  
that he meant to spende his time in trauell vntill the next  
spring, wherin he meant to consummate the mariage: his

foes contrarieſe coniecturing the twoſt, ſaide that his  
 pompons prodigallitie and riche attire, were the two bla-  
 ſing ſtarres and carefull comets which did alwayes prog-  
 noſticate ſome ſuch euent in tract of time ſhould happen,  
 and that his ſumptuous expences had ſo rackt his reue-  
 newes, waſted his patrimonie, and bzought his wealth to  
 ſuch a lowe ebbe, as being fallen into an english conſumpti-  
 on, there remained no hope of his health, vnleſſe he meant  
 for debt to take his Innes in Saint Patrickes purgatorie.  
 But theſe drie blowes could dzawe no bloud, this wauering  
 winde could ſhake no cozne, neither could thoſe ſpightfull  
 reports of his profeſſed foes any iot moue Mamillia to  
 thinke euill of her profeſſed friend, and by ſo much the leſſe,  
 in that ſhe knewe his reuenewes were able to maintaine a  
 greater port than he euer caried in Padua. But as thus her  
 panting heart wauered betwene feare and hope, it was  
 for certaintie told her and her father by a ſecret friend, that  
 Pharicles was either married or betroathed to her couſin  
 Publia, and the ſting of conſcience ſo combed his guiltie  
 minde for committing this troathleſſe treacherie, that the  
 ſhame of ſo hapleſſe a fact cauſed him to take this unhappie  
 iourney. This tale not fullie finiſhed, Mamillia ſtoode vpon  
 thoznes caſt beyond the moone, and coniectured that which  
 neither the tale did impoſt, nor Pharicles himſelfe imagine:  
 but the leſſe ſhe was to be blamed, becauſe the moze perfect  
 loue, as the ſoner it is dzencht with the miſing ſhadowes  
 of diſtruſt, and this direfull diſtruſt is ſuch a helthſoe to  
 the heanie minde, that it ſuffers the paſſionate perſon to  
 take no reſt till manifeſt triall hath raced out this ſolliſh  
 frenſie, which Mamillia tried true: for combed thus w ith the  
 clog of care, ſhe conueied her ſelfe couertlie into her cloſet,  
 where ſurcharged with the ſorrowe of this noyſome newes,  
 ſhe burſt forth into bitter teares and balefull termes to this  
 effect.

With

With what greater plague quoth she can either the vni-  
 uersall gods or cruell destinies wreack their wrath and extreme  
 rigour vpon any man, than whiles he safelie stotes in the  
 seas of prosperitie, to ouerwhelme him with the raging  
 waues of aduersitie, than amidst the happie gale of god  
 lucke, to daunt him with the stormes of defaister fortune,  
 than to repay his blisse with bale, his ioy with annoy, and  
 his happie felicitie with most haplesse & distressed miserie?  
 And yet there is no soze so il, but it seems moze sower being  
 remediesse, than if it might be cured with cunning, nor no  
 wound so deepe, but it is thought moze dangerous being in-  
 curable, than if eyther nature or art had prouided a salue  
 to heale it, nor no misfortune so great but it seems moze  
 grievous if there be left no hope that the present miserie  
 may in time be requited with prosperitie. For where the  
 conserue of hopes is wanting to comfort the distressed heart,  
 there the cozassue of despaire doth so fret asunder the mole-  
 sted minde as it maketh the perplexed person to pine in per-  
 petuall calamitie.

All which alas I see perfourmed by pofse in me most  
 miserable creature, which alate safelie harboured in the  
 hauen of happinesse, and so fostred vp by fortune as she  
 seemed to will that I did wish, am now so daunted with the  
 despight of sinister mishap and so crossed with the rigozous  
 repulse of frowning fortune by the disloyall dealing of flat-  
 tering Pharicles, as my weale to woe, my happinesse to hea-  
 uinesse, yea all my ioy and delight is turned to extreme so-  
 rowe and despight: and by so much the moze this my grieife  
 is insollerable, by holwe much the moze there remaineth no  
 hope of redress. For alas, too late it is to recall the stone al-  
 ready cast, to beate the bush the bird being flowne, to  
 breake the bargain the bandes being sealed, and so  
 to reclayme affliction where both lawe and loue hath  
 fettered fancie with constrainte, and as harde it is

for the more Mamillia to hope to winne Pharicles againe to thy lure he being alreadye sealed on his desired pray, yea, so fast tied to his tackling with thy cousin Publia, as no means but death can breake the bargaine, no the knot is so knit, that if Pharicles him selfe did will what thou didst with, & would proue as leauid vnto her as light vnto thee, yet he strives against the streame, and seekes to beare saile both against winde and weather: for as he was assured vnto thee by promise, so he is betroathed vnto her by performance: as he was linked vnto thee (as thou supposedst) in the perfect league of amitie, so he is (for certaine) coupled vnto her in the perfect lawe of matrimonie.

Disgratefull and periured Pharicles, hath the constant state of thy Mamillia procured thy inconstancie? hath her troath made the treacherous? hath her loue made thee disloyall? wilt thou digresse so farre from nature, and resist the lawe of nourture, as to repay faith with flatterie, sincere affection with fained fancie, and goodwill with hate? hast thou no more care of thy credit but to crack it with inconstancie? no? no more regarde to thy solemne othe thait to soyle it with periurie? Why was nature so fond vnder so fyne a shell to hide so rotten a kernell, vnder such golden fethers such rancke flesh, vnder the shape of a Lambe the substance of a Tigre, vnder so swete a face so sower a minde, to match so curriish conditions vnder so courteous a countenance, so perfect a person with such imperfect qualities, so fine a feature with such filthie flatterie?

Why but Mamillia can these sorrowfull exclamations cure thy maladie, or can the rubbing of thy wound procure thine ease? nay rather remember the olde prouerbe, not so common as true, past cure, past care, without remedie without remembrance? Wilt thou proue so fond to set that at thy heart which Pharicles sets at his heele, to weepe for him which wailes not for thee; to sorrowe for his amitie which

which laughes at thy miserie? No no cast away care, let the remembrance of his treacherie mitigate the fier of thy fancie; like not where thou art not loued, nor loue not where thou findest such inconstancie: as he hath made a chaunge, so make thou a newe choice, for since he hath falsified his faith without cause, thou art free from thy promise without care: yea as he hath laide his loue vpon Publia, so lay thou thy liking vpon some other gentleman which both for his person and parentage may deserve as well to be loued as he to be liked, and in so doing shalt thou content thy parents, procure thine owne ease, and pay Pharicles his debt in the same coyne.

Why Mamillia art thou mad, or is fancie turned into frensie? Shal the cowardize of the kistrel make the faulcon fearefull? Shall the dread of the Lambe make the Lyon a dastard? Shall the leauidnes of Pharicles procure thy lightnesse, or his inconstancie make thee wauering? His newe desire in choice make thee delight in chaunge? Shall I say his fault make thee offend, his want of vertue force thee yeelde to vanitie? If he by committing perinurie be a discredited vnio men, wilt thou by falsifying thy promise be an vtter infamie to women? No the Gods forbid. For since Pharicles first wonne me, either he himselfe or none shall weare me, and although he hath crackt his credit, violated his oath, falsified his faith, and broke his professed promise, yet his inconstancie shall neuer make me to wauer, nor his fleeting fancie shall not diminish mine affection. But in despite both of him and fortune I will be his in dust and ashes. Yea euen that vnfaithfull Pharicles shall be the Saint at whose shine I meane to doe my deuotion vntill my haplesse heart through extreme sorrow receiue the stroke of vntimelie death, which if it come not speedilie, these hands enforced by despair, by some sinister meanes shall end my miserie, and with that such scalding teares distil-

led from her chysmall eies, as they were sufficient witness of her insupportable sorowe.

¶ Where, by the way, gentlemen, if fond affection be not preiudiciall vnto your iudgement, wee are by conscience constrained to condemne those vnseemelie Satyres and baine inuectiues, wherein with taunting termes and cutting quippes diuerse iniurious persons most vniustlie accuse gentlewomen of inconstancie, they themselues being such coloured Camelcons, as their fondnesse is so manifest, that although like AEsops asse they clad themselues in a Lyons skinne, yet their eares will bewray what they be: yea they accuse women of wauering when as they themselues are such weathercocks as euerie winde can turne their tip-pets, and euerie newe face make them haue a newe fancie, dispaissing others as guiltie of that crime wherewith they themselues are most infected, most vniustlie straining at a gnat, and letting passe an elephant, espying one dramme of dross, and not seeing a whole tunne of ore, so iniurioullie descanting vpon some one dame which for her wauering minde perhaps deserueth dispaise, and not attributing due honour to so manie thousand Ladies which merite to be canonised as Saints for their incomparable constancie. But nowe their cauilling is so common, and their causeles condemning come to such a custome, as gentlewomen think to be dispaished of a baine Jangler rather byingeth commendation than inferreth discredite, esteeming their wordes as winde and their talke as sales: yea their despightfull speeches carie so little credite, as euery man thinks they rather come of course than of cause, and that their cynicall censures procede rather of selfewill than eyther of right or reason. ¶ Well Gentlemen, if I might without offence inferre comparison, we should plainlie perceiue that for inconstancie men are farre more worthe to be condemned than women to be accused. For if we reade the Romane records of  
Ozerian



Grecian histories, either fained fables or true tales, yet we shall neuer finde any man so faithfull which hath surpassed women in constancie. Their onelie paragon whereof they haue to boast is poore Piramus, which killed himselfe for Thisbe, but to giue them a sop of a more sharper sauce, let them tell me if euer any of their bzauest champions offered to die for his wife as Admeta did for her husband Alceste? What man euer swallowed burning coales as Portia did for Cato? Who so affectioned to his wife as Cornelia was to Gracchus? Who euer so sorowed for the misfortune of his Ladie as Iulia did for her mishap of her best beloued Pompey? Did euer any aduventure such desperate dangers to enioy his loue as Hippocratea did for her husband Mithridates? What should I speake of Tercia, AEmillia, Turia, Lentula, Penelope, or this our constant Mamillia with innumerable other, whose chastitie faith and constancie toward their louers could not euen by the dint of death be chaunged? But least for saying my fancie some accuse me of flatterie, againe to Mamillia who thus plunged in perplexitie, & diuened into the dangerous gulf of distrust, ouercharged afresh with the remembrance of Pharicles discourtesie, had burst forth anewe into her wonted teares had not her father preuented her by running into the closet, where finding her so bedewed with teares, yea in such distresse as a woman halfe in despaire, blamed her follie in this effect.

Daughter, quoth he, as it is a signe of a carelesse minde not to be moued with mishap, so it is a token of follie to be carefull without cause, and to be grieved for that which if it were iustly weyed offreth at al no occasiō of sorrow: in which you comit the fault, & deserue the blame, for your care is too great, & the cause none at all. The sodaine departure of your friende Pharicles (as I gesse) brought you into this dumpe, which in my fancie could bzaue no doubt: for although sundrie and vncertaine rumors be speedde of his iourney, and

diuerse men. descant diuerſtie of his departure, as ſond affection leadeſh them; his friendes ſuppoſing the beſt excuſe his fault, his foes miſtruſting the worſt accuſe him of ſollie, and yet they both ayne at the marke as the blinde man ſhotes at the crowe, Pharicles perhaps hauing ſo iuſt occaſion of his iourney (as his ſpedie and happie returne ſhall make manifeſt) that his friendes by hoping well ſhall merite praiſe, and his foes by iudging ill diſcredite. But perhaps the late repozt how eyther hee was married or betroached to your couſin Publia is the fretting canker which ſo combers your diſquiet conſcience, which tale in my opinion as it was laſt ſet abroache, ſo it deſerueth leaſt truſt, and eſpeciallie on your behalfe, ſince neither you haue heard him counted for inconstant, nor you your ſelfe haue tryed him wauering. Will you then be ſo light as to call his credite in ſuſpence which neuer gaue you occaſion of ſuſpicion, and reward him with diſtruſt which neuer gaue you occaſion to doubt? No Mamillia beware of ſuch fondneſſe, leaſt Pharicles hearing of your ſollie perſozne that in deed where of you ſuſpect him without deſert. But ſuppoſe the worſt, he hath falſified his faith, hath crackt his credite, and like a troathleſſe Theſeus proued himſelfe a traitour: what then? Shall this his diſſembling driue thee into deſpaire? or his pauiſh inſtancie be thy perpetuall care? No, but rather Mamillia as hee hath Rayned his faith, ſo ſtrayne thou thy affection; as he hath ſaynted in perſourmance, ſo faile thou in promiſe: yea learne to loath him for his vice as thou loueſt him for his vertue, moderate thine affection, withdrawe thy goodwill, and if thou haue to finde him halting, race him quite out of thy remembrance; and in ſo doing it ſhall both pleaſe me and eaſe thee, in the meane time ſuppoſe the beſt.

Mamillia perceiuing her fathers friendlie affection by this his carefull counſell; and ſeing his talke tended to

her weale, was driuen into a doubtfull dilemma what answere to frame: for if shee should seeme so light of loue as to haue her heart at libertie both to like and loath as fickle fancie ledder her, all the world might condemne her of inconstancie: againe if shee did not wholie agree to her fathers iudgement, hee might thinke shee did contemne his counsell and her owne commoditie: to auoide therefore the blame of disobedience and the blemish of discourtesie, shee framed him an answer on this wise.

Syz, quoth she, it is farre more easie for the Physitian to giue counsell than for the patient to put it in practise, and a thing of lesse charge to finde a fault than to amend it: yea it were an easie matter to be prickt with sorowe if the distressed man might as soone bee cured as counselled: but to remouie care or cease from grieue is lightly persuaded, but verie hardlie performed, which by experience I finde in my selfe. For I both knowe your counsell to be good, and also I most heartilie desire to followe it, yet the grieue of Pharicles ingratitude hath taken such deepe roote in my haplesse heart, that neyther counsell nor constraint can race it out of my remembrance. And whereas syz you persuade me to moderate mine affection, to withdraue my good will from Pharicles, and to quenche the fier of fancie with the despightfull dropes of hatred, I coniecture they be rather wordes of course to trie my constancie, than spoken in good earnest to exhort me to such trecherie. For you knowe I chose Pharicles for my mate, and you were content with the match, I fired mine affection not to continue with him a yere in baliance, but to remaine with him all my life in marriage, wherein no fond and vncertaine liking but sincere and perpetuall loue is to be required: for to marrie without the force of fancie, is to become a seruile slave to sorowe. There must be a knitting of hearts before a striking of handes, and a constraint of the minde before a

consent with the mouth, or else whatsoeuer the flower is, the fruite shall be repentaunce. Which things considered, I am not to be blamed, though I cannot leaue to loue at mine owne pleasure, nor to be condemned though I am so overcharged with sorowe, sith another shall enioy him vpon whom my heart is wholly fixed.

Tully Mamillia, quoth Gonzaga interrupting her talke, I say as I saide befoze, that it is good to be carefull if there were any cause, but since no occasion of sorowe is offered, why should you be ouergrownen with griefe? Pharicles hath taken a sodaine and vncertaine iourney, what then? Wilt thou condemne him of follie befoze thou heare the vrgent cause of his speedie departure? No, but will you say the case is too manifest, and so inferre the rumoz of his late supposed marriage, which I denie as a most infamous slander raysed vpon so honest a gentleman. And for better proofe thereof come with me, for I will goe to my brother Gostino, that there your cousin Publia may dissolue your doubt and confirme my hope, and so without any delay they hastned to heare the case decided.

Where I cannot passe ouer without some speache, gentillwomen, the incomparable constancie of Mamillia, which was so surelie defenced with the rampier of vertue, as all the fierce assaults of fortune could no whit preuaile as preiudiciall to such professed amitie, no the fained treacherie of so troathlesse a traitour as Pharicles, did rather strengthen than astonishe her infallible friendship: the counsell of her father, the feare of his displeasure, the hope of profite, or the dreade of future daunger were of so litle force to diminishe her affection, as it rather remained by those contrarie blastes of Fortune farre moze inflamed than any whit ertinguished.

And yet inferre Mamillia and a thousande other Ladies (who for their loyaltie deserue as good report and as great  
re,

renowne) as perfect presidents against those vniust prattlers, which seke like sicophants to discredite weomens constancie, and sozsooth they must stande soz no payment: but alas, if they spie one sillie dame to halt oz tread her shoe awryte, her fault is as much as though all bid offend, soz they will exclaime against all in generall, as though none were to be founde guiltlesse. But it is no maruell if the sillie lambe be vniustly accused where the Woolfe comes in as plaintife.

Well, Gonzaga being come to the house of his brother in lawe Gostyno, he found the old gentleman so farre spent with his long and lingering sicknes, that he was verie loth with such frivolous questions to trouble his patience, yet after salutations and many wordes passed betweene them, wherein the one deciphzed his paines, and the other lamented his case, the sickeman vttering his grieve with sighes, & the other his sozrow with teares, Gonzaga like a wilie Fox found occasion to bying the matter in question so subtilly, as Gostyno either not at all, oz else verie hardly spied the fetch, framing his talke to this oz such like effect.

Although Plato in the bookes of his common wealth doth counsell the Athenians not to visit any of their friends in time of aduersitie, except they could by some meanes redresse their miserie, because that comfort (saith he) is colde and vnsauourie which commeth not lewapt with some kind of remedie: yet as one condemning Platocs iudgemēt in this case, I am come to comfort you as a frind, but not to cure you as a Physicion, least I might be thought to haunt my frinde in his health, and hate him in his sicknes, which either belongeth to a foole oz a flatterer. But if I were as cunning a Physicion as a constant friend, and had as great skill to cure as to counsell, yet if I take not my markes amisse, I should more profite you with god aduise than with any potions were they neuer so soueraigne. For

Your dangerous disease, which most importeth death, is age, and your sorest sicknesse is many yeares, I speake Gostyno the more boldly, sith I heare you are more willing to dye than desirous to liue, and that you seeke more the welth of your soule than the health of your bodie. In daede Apollonius Tianens reporteth, that the Gymnosophists made a lawe, that no man hauing passed thre scoze yeres should buy any land befoze he made himselfe a graue, no; buyld any house befoze he had provided for him selfe a Sepulchre: because in age wee ought to make more readinesse to dye than prouisions to liue, for the Steeles being spent the knife cannot cut, the oyle consumed the lampe goeth out, the Sunne being set the day cannot tarrie, the flower being fallen there is no hope of fruite, and olde age being once come life cannot be lasting. You knowing therefore that nothing is so certeine in olde age as euery day to looke to dye, hauing shewed your selfe both to be wise and warie, in that hauing but one onely daughter, you both see her brought vp in your life, and that which is more, most worshipfully married befoze your death, yea, and to such a mate as shee cannot but loue for his person, and you like for his parentage and patrimonie, I meane our frinde & neighbour Pharicles, whose wit, wealth, and exquisite perfection both of minde and bodie, hath made all Padua astonished.

Stay there quoth Gostyno and thinke not much though I interrupt your talke so rashly, for as I receiue both comfort and consolation by your good aduise and counsell, so your strange netues hath driuen me into a quandarie, whether I should take your wordes in earnest or iest: for I am sure my daughter Publia is as farre from a husband as I am from a wife, or else I am greatly beguiled. And with that he called Publia which stode at the windowe talking with her cousin Mamillia, and began to lift her on this wise.

If the netues daughter be true that your vncle Gonzaga hath



hath told me, I may iustly be accused of follie, & you be condemned of disobedience: for in that I alwayes left you the raynes of libertie being yong, to vse your will as a law, and to lead your life after your owne lust, I may be counted a foole, and in that you haue abused this law of libertie, wedding your self to your owne will, & despising my fatherly care & counsell as of none effect, you may be thought a disobedient child. Why? was my nature euer so strange, or your nourture so strait, was I so vnwilling that you should match, or so wilfull to keepe you frō marriage, as you should choose without my aduise, yea, & that which is more, marrie without my consent? Well, I know I haue alwayes had such a care to plesure you as a father, & you such a feare to displese me as a daughter, that I both thinke the newes vntrue, & the vnworthie of such a report. But if the case be so, thou art not the first, nor shalt be the last which haue slipt awaie in this point: yet since thou hast here such a care of thy choice as to looke before thou leap, & to loue such a one as is to be liked for his lining & lynage, both for his person & vertue, thou deseruest the lesse to be blamed, & I haue the lesse cause to be offended: to put me therfore out of doubt, and to satisfie thine vncke Gonzaga, I charge thee by the law of dutie to tell mee what hath passed betwene thee and Pharicles.

Shee quoth hee, as I haue alwaies found you to haue had a fatherly care to prouide for my welfare, so I haue alwayes counted it Religion to requite y<sup>e</sup> fatherly affection with the dutie & obedience of a child, lest happily I might seeme to be more void of nature than y<sup>e</sup> brute beastes which want nurture. The yong lamb by mere instinct of Nature obeyeth y<sup>e</sup> bleting of the old sheepe: The suckling fawne followeth the steps of the Doe: The Cignets dare not resist the call of the old Swan: the yong Tigre (though neuer so wilde) runneth at y<sup>e</sup> beck of the old Tygresse: & should I then, say, be so void of grace, as to be more letw'd than y<sup>e</sup> yong lamb, more void of

Nature than the fillie Fawne, moze senselesse than the yong Cygnets, and moze fierce than the cruell Tygres: Po no sy: But when I so farre forget my selfe, as to passe these vnreasonable creatures in carelesse disobedience, then the Gods requite so lothsome a fact with most hellish miserie, Although the voice of the common people be a great verdit to confirme a thing in question, yet that which is spoken of many is not alwayes true, much lesse the rumour which is raised by some one tattling person, doth followe by consequence as a thing necessarily to be belæued. And therfore mine vncle Gonzaga did verie yll in giuing credit to such a flying tale, & did moze ouerthoote himselfe in blowing it into your eares, vntill by further tryall he had searched out the truth of the matter.

In deede sy I confesse, that Pharicles hath shewed mee some curtesie, and I haue not altogether requited him with curiositie, he hath made some shewe of loue, and I haue not wholie seemed to mislike, least in louing lightly I might seeme lasciuious, and in contemning currisly I might be iudged verie curious: but so to contract I neuer meant without your consent, noz neuer intended to set on y seales befoze you had stooke by the bargaine. And soz the confirmation of these my woordes, and the better satysfying of mine vncle Gonzaga, see here the letters which haue passed betwixt mee and Pharicles.

Gostyno perceiuing by the tenure of these letters, that this tale which was tolde of his daughter was wholly without troth, would verie gladly haue knowen of Gonzaga who was the authoz of such a report, thinking himselfe yll dealt withall to haue so causelesse a slander raised vpon his daughter: but Gonzaga not willing to bying the matter any further in question, made him this answer:

Another Gostyno quoth he, I knowe it is ill putting the hand betwæne the barke & the tre, and great follie to meble in

in other mens matters, neither was it my minde when I tolde you this tale, to sowe any dissention betweene your daughter Publia and you, but I came to warne her as a friend, and counsell her as a kinsman, that shee might take heed of the trayne, least shee were taken in the trap, that shee might not strike at the skale least shee were canuased in the nettes, that shee might not venter no farther into the sworde than shee might easily retire without danger. I meane that shee should not lay her love no surer vpon Pharicles, but that shee might plucke it off at her owne pleasure, for Pharicles is betrothed & contracted long since to my daughter Mamillia, so that there remaineth nothing but that at his returne home they consummate the marriage. No cause therefore your daughter to take heed of such cogging copelmates was the cause of my coming, least vnadvisedly she might buy repentance too deare,

Gostyno seeing the daunger whereinto his daughter had fallen, if Gonzaga had not prevented it, gaue him heartie thanks for his friendly counsell, and counted both himselfe and his daughter greatly bounde vnto him for preventing so secrete a mischiefe, being to exclaime against the peruitish periurie and trothlesse trecherie of Pharicles, had not Gonzaga broken off the talke with taking his leaue of his brother, and Mamillia giuing the Adio to her cosin Publia, departed leauing Gostyno and his daughter wholly counselled, but not halfe comforted, because they could not so soon dainly digest the great abuse of Pharicles.

But poore Mamillia who before was drowned in dread, doth now swimme in hope, before (as shee thought) crossed with calamitie, but now crowned with prosperitie, alate drenched in the dregges of distrust, and now safely settled in assurance, before she feared the worst, and now she hoped the best, at her coming nothing but woe woe, at her returne all was ioy, her woe to weale, her bale to blisse, her

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despite

## Mamillia.

despight was turned to pleasure & delight. For now she hoped that althogh Pharicles had sowerd wyle Dates he should reape good graine, that he had not runne so far but he might easily returne. I thought wit was best, & that being thoroughly beaten with his owne rod, he would in time learne to be wise, & that whereas before he was trothlesse now he would be trustie, as he was false so he would be faithfull: she thus perswading her self of the best was as merrie as before she was sozie. But contrariwise Publia being before secure was now crossed with care, before in happinesse now wholly in heauinesse, alate in ioy, now in sorrow and annoy, so that getting her selfe secretly into her chamber she fell into these pitifull plaints.

Alas quoth she, poore soule, it is too late to defend thy walles when the citie is ouerrunne, to sound the retreat when the battel is fought, to applie the salve when thy soze is incurable, & to seke to comfort where counsel cometh too late, and to reclaime affection fancie being already fixed. Thou speakest poore Publia by experience, for I counsel thine vncle Gonzaga that he was not a consent to heale thy sorrow, but a contrarie to renew thy griefe. And why? because to seke to cure an incurable disease is to double the patients paines. Mine vncle Gonzaga did wisely warne me to beware of thy trayn, & alas I was before taken in thy trap, he wist me to beware of liking: I was long before in loue, he bad me take heed for washing too farre, & I was before over my shoes. Why but fond foole thou hast not gone so farre but thou maist retire, thou art not so fast in thy nets but thou maist returne, thy loue is not so sorely lodged, but thou maist pull off thy liking, thou hast made no contract but thou maist reclaime, nor giue no consent but thou maist recall yea, & without clog to thy conscience or crack to thy credit. For why, he hath sworn to perfourme that which he could not iustly promise, he hath offered thee his faith, whereas before another had his fre-  
dome,

home, the greatest substance of his loue was but a meare shadowe of lust, then Publia cast him off which so did scoffe thee, and detest him which so deeply dissembled: yea, for what fondnesse were it for thee to like him which is another womans loue, to make a choice of him whome another already hath chosen, to fire thy fancie vpon Pharicles since Mamillia shall enioy him. Alas I knowe all this, but what then? the person of Pharicles, his beautie, bountie, and rare qualities are so surely thynd in my brest, as they can neuer be raced out with obliuion: let Mamillia enioy him as her husband (yea, and I pray the Gods send them long and happy dayes together) yet I wil both loue him & like him in a chaste mind for euer. What though he were false, shall I be faithlesse? though he had no troth, shall I be trecherous? shal his fleeting make me fickle, or his inconstancie make me without conscience? No, no, I haue once giuen my heart & I meane not to pull back my hand, I haue once loued him & I meane neuer to like any other: but here befoze the Gods I vow my selfe a vnsull virgin till death shall end my sorow.

And in dede she promised nothing but shee did performe, for not long after Gostyno died leauing her sole heire to all his possessions. And although shee was daily sued vnto by diuerse braue & gallant gentlemen, yet she refused them all, & better to auoid & resort of suiters which daily frequented her house, she let all her lands to lease, & entred her self into a religious Monasterie wher she led her life as a chaste & famous virgin, & at her death dying without issue (for al his treacherie) she bequethed her possessions to her best beloued Pharicles.

Where gentlemen (thinke of me what you please) I am constrained by conscience (considering the constancie of Publia) to blame those blasphemous blabs which are neuer in their vaine except they be breathing out some iniurious speeches against the constancie of women, not yelding any reason of their herdit or reproch, but the reckles rancoz of their own

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peruerse

pervertes with priekes them for warde to this despiteful fol-  
ly: But I hope what soeuer the enuious erie shall roote a-  
gainst me for defending the loyaltie of women, vertuous &  
wel disposed gentlemen will neither appeach me of flattery,  
nor condemne me of follie: But leaning these suppositions  
at last to Pharicles, who after that vnder the profession of a  
Pilgrim he had cut the straights with a speedie gale, and  
the mariners by compasse of their course were come within  
ken of lande, and had descried the cliffes of Sicillia: seeing  
the place of his pretended erie to be so neare, had his heart  
encountred with such a diuerse combate, and was so plun-  
ged in perplexitie and drenched in the dregges of doubt, as  
being almost frettised for feare, the mariners by his oft  
changing of colours thought that either the poore pilgrim  
was in his Difions, or else paying his det by death vnto  
nature: But as their imagination proceeded but by coniec-  
ture of his feeble complexion, so their ayne was quite be-  
yond the marke, for Pharicles was wishing for rayne when  
the shower was past, drying the malt when the kill was on  
fier, sounding the retreat when the battell was fought, yea  
buying repentance too late. So he confessed the fault  
when iudgement was past, and found himselfe guiltie whē  
there was no hope of pardon: So he sealt within his cra-  
zed conscience a cruell conflict betwene wit and wilfulnes,  
loue and lightnes, fancie and faith: on the one side the fired  
minde of Mamilla proued his fading fancie to be founded on  
the tottering stage of flatterie: on the other the constancie of  
Publia so galded his guilty conscience, as he frankly accu-  
sed him selfe to be as sicke in his faith, and as light in his  
loue as the leaues of the hearbe Baaran which continually  
shake without ceasing.

But the Pirate although he knowes his practise to be  
playne theste, yet hee turneth forth a newe lease, till  
either he be drowned in the Sea, or else tossed by some  
infortunate



infortunate tempest, land his Shippe at Wyborne: The counterfeite Coyner although he knowes his craft to bee a flat trick of treason; yet hee will not take the checke for his fault, vntill he hath the finall mate for his offence. So Pharicles, although he knewe himselfe to be a deepe dissembler, and that flatterie was cousin german to trecherie, yet he feared not to mocke so long with Mamillia, and dissemble with Publia, vntill he gained nothing for his reward but a shippe of sorowe to digest the recklesse re-ct of repentance: for as he had receiued the stroake by sicknes, so he meant to salue the soze by sight: as he had bred his bane by their presence, so he would cure his disease by absence: thinking that Aristotle his sentence in Logicke was also an Axiome in loue, that one contrarie diuies out another: Judging as priuate familiaritie was the father of fancie, so discontinuance should bee of sufficient force to quench the frying flames of loue. But hee sate beside the saddle, for he spake by gesse and not by experience, by wit but not by wisdom. The sting of a serpent by continuance enuenumeth the whole bodie. He which is charmed of the Torpe do by procrastination runneth mad, and the prick of loue by delay is vncurable: yet Pharicles blinded with the vale of vanitie, and sowled in the seas of selfeloue, was so wrapped in the waues of wilfulness, as at the first he thought his iourney into Sicillia a perfect pumicestone to race out the memorie of his daintie dames in Italic. But he skipt beyond his skill, and was verie grosselie blinded with follie, for he was not onelie frustrate of his imagination, but did euen frie amidst the flouds, that as hee sailed on the seas, the beautie of his goddesses gaue his conscience such a cruell cannizado by the meanes of fancie, as the poore gentleman dzinen almost into the dungeon of despair, burst forth into these termes.

¶ Infortunate Pharicles, hath the dolozous destinies de-

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creéd thy destruction, or the peruerse planets in thy natliuitie  
 conspired thy bitter bane? Hath froward fortune sworne to  
 make thee a miserable mirrour of her mutabilitie? Shall  
 thy friendes sorowe at thy hap, and thy foes reioyce at thy  
 chance? yea all the worlde wonder at thy staillesse state of  
 life. Shall Mamillia muse at thy madnesse in chaunge, and  
 Publia laugh at thy lighnesse in choice? Yea shall they count  
 thee moze curious than careful, moze wittie than wise, moze  
 light in thy loue than leaue in thy life, and yet so leaue as  
 sufficient to winne the best game? Ah Pharicles, shall thy  
 daintie dames in Italie trie by experience, that although  
 thy person is so bzauelie beautified with the dowries of na-  
 ture, as she seemed to shew her cunning in caruing a piéce  
 of so curious perfection, yet thy minde to be so blotted with  
 the blemish of inconstancie, and so soiled with the filthie  
 spot of sicklenesse, as nature may seeme to make a supplie  
 in the bodie, sith there was such a want in the minde? Shall  
 (I say) they compare thee to the diamonde, who for all  
 her glistering hue distilleth deadlie poyson? To the Sea-  
 Star, whose shell stayneth the Tuozie and whose meate is  
 blacker than Jet? Unto the trees in the Mount Vermise,  
 whose barke burneth like fire, and whose sappe is col-  
 der than Ice? Well Pharicles, cast thy cardes, make  
 thine accountes, and thou shalt finde the greatest gaine  
 to bee losse, and thy profite to be such as hee that maketh  
 of a mountaine of golde a myerie mouthill, of an elephant  
 a gnatte, and commeth from a wealthie merchant to a  
 bare bankrowte. Consider with thy selfe thou hast stay-  
 ned thy stocke, and what moze to bee regarded? Thou  
 hast crackt thy credite, and what of greater price? Thou  
 hast lost thy friendes, and what of moze value? Thou hast  
 purchased two most trustie louers to bee thy mortall foes,  
 and piled thy selfe as a poore pilgrime into a straunge  
 countrie. Why Pharicles, can these thy dolorous discour-  
 ses

ses cure thy care : or can vnconbiding of thy infortunate life be a meanes to mitigate thy miserie : rubbe not thy galded conscience for feare of a deeper soze , but if thou hast bene carelesse in chaunge be now carefull and constant in choice , if thou hast committed a fault sake in secret wise to make some part of amendes , if thou hast offended by breaking promise make a recompence in paying persequemance . Pea but the salue (be it neuer so pure) is not woorth a rush if vnapt for the soare, the medicine being vnfit for the patients disease, though neuer so soueraigne) bringeth small profite , so this thy clarklie counsell vnapt for the cause wil procure thee but little ease : for thou hast deceiued Mamillia, and halted with Publia, thou hast made a fault to both and canst make amends but to one , thy promise is to lay thy loue on two where the perfourmance can light but vpon some particular person , so that in any wise thou canst not make a full satisfaction for thy fault, vnlesse thou take vpon thee such a charge as thou shalt neuer bee able to rule nor they suffer. O unhappie man art thou the onelic marke at which fortune meanes to vnlose her infortunate quyer? And with that he cast forth such a sighe, as it was a sufficient signe to witnesse a readie remozse in his troubled minde , that the master of the shippe taking compassion on this perplered pilgrim , thought to comfort his care with this merrie motion.

Sy2, quoth he, your bitter teares and deepe sighes which you powze forth so plentifully , as tokens of some inwarde griefe, hath giuen both the mariners and me into a diuerse dumpe , as we all stande in doubt whether those pitifull plaints proceed from a carefull conscience combred with sin, or else if you are of that order of pilgrims, whose pretended pilgrimage is to sake S. Iames, but their heart and deuotion is bowed to an other Saint, which with a crabbed countenance hath giuen them such a cutting cozafine as they sake

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by absence either to mitigate her mood or procure their own ease: and if you be of the same case and in the like minde, I will thinke you as mad as he that counteth fasting a soveraigne preservative against famine.

Pharicles hearing the Pilots parle to touche him some what, and perceiuing his talke to tende to some ende, thought as closely to stand him the warde as he had clarkely giuen him the blowe, and therefore trickt vp his talke with this cunning sense.

Pilot quoth Pharicles, although thy skill in nauigation be great, yet if thou hadst no greater cunning in stirring of the hearne, than in coniecturing the cause of my sorowe, I would verie loathlie haue committed my selfe vnder thy charge to haue sailed into Sicillia: for whether thou preiudicest vpon phisognomie or follie, it is but a bare diuision to say that eyther loue or sinne must be the cause of grieve: but put case thou hast hit the marke, & that my outward sighes be signes of inward loue, will not absence thinkest thou diminish affection?

Hes quoth the Pilote, when you finde solitarinesse a soveraigne salve against sorowe, then will the dewe of discontinuance quenche out the fier of fancie: but leauing these amorous questions, you are welcom to the coasts of Sicillia.

Pharicles seeing the cockboate readie to carie him to the shoare, rewarded both the master and the mariners verie franklie, desiring the Pilot (sith he himselve was a stranger) to guide him to some honest Inne, where hee might make his aboade while he stayed in the countrey. Who being verie desirous to gratifie the Gentleman, caried Pharicles to a verie frinds house of his, who for the Pilots cause gaue Pharicles such courteous entertainment, as hee thought himselve to haue hapt on a verie good host.

Where by the way Gentlemen, we see the tickle state of such young youtthes whose wits are wils, and their wils are

are lawes, coueting so much sensuall libertie, as they bring themselves into perpetual bondage: for the Polype hath not more coulours, nor the Camelion more fundrie shapes than they haue change in thoughtes, now liking, now loathing: for a while p[ro]fessed enemies to Venus court, & then sworne true subiectes to the crowne of Cupid, so variable as a man can neither iudge of their nature, nor nourture, vnlesse by natiuitie they be lunatikes, not taking this wo[r]de as the English men do, for sharke mad, but as borne vnder the influence of Luna, and therefore as firme in their faith as the melting ware that receiveth euery impression, thinking as Pharicles did, that it is a Courtiers profession to court to euerie dame but to be constant to none, that it is the grace to speake finely though without faith, and to be wedded in wo[r]ds to as manie as the lusting eye can like: so that at length when their talke is found fales, their lone lust, & their p[ro]fessed promises smal perfourmance, then their credits being crackt they must be trauelers to seeke that in a strange countrey which they could neuer find in their owne, they must into Sicillia for shiffes, into Italia for pride, to Fraunce for fraude, and to England for fashions and follie, so that they returne home laden, not with learning but with leawdnesse, not with vertue but with vice, yea, their whole fraught is a masse of mischiefes. I speake not of all trauelers gentlemen, but of such as Pharicles, which take their iourney, either that their credite at home is crasie, or else being wedded to vanitie seeke to augment their follie.

But againe to Pharicles, who now safely settled in Saragossa the chiefe citie in Sicillia, a place of no lesse suspicion than resort (and yet the most famous marte in all the countrey) dealt so clarkely in his calling, and behaved himselfe so demurely, as his pretended kinde of life gaue occasion to no man to suspect his fayned profession: for his balmers weede was wo[r]ne with such a granitie in his countenance,

and such a modestie in his maners, as all men thought the man to be halfe-mortified. For Pharicles knewe very well that he could not live in Saragossa under the state of a gentleman, but either he must spende with the best or sit with the worst: yea, beside that without companions he could not be: and he thought it verie harde to choose a dramme of golde among a pounce of dust, to finde one Gemme among a whole heape of flint, one Cele among many Scorpions, and one friend among a thousand flatterers: it might as soone be his hap to chaunce on a dissembling Darius as on a trustie Damon, to commit his counsell to a subtil Sinon as to a faithfull Pilades, to take him for a pprofessed friend which might be a pprofessed foe, in the fairest grasse to finde the sowlest Snake, in Oryllus bore a deadly poyson, in Carolus scarp a withered rose, in the shape of a friend the substance of a foe. He thought likewise that such a citie as Saragossa was often times as wel stored with Parasites as garded with souldiers, and as full of counterfais as counsellors, and that he might find many cousins claiming more acquaintance to his purse than kinned to his person, more allied to his lining than to his linage: to conclude, more to feede his fancie for gaine than either good wil or friendship.

Pharicles partly feared and partly perswaded with the consideration of the former premises, was fully resolved in his minde to abandon all company and to give a final farewell to his forepassed follie, to make a change of his chaffer with better ware, of his dust with golde, and of his flitting will with stayed wisdom. Having thus determined to leade a Pilgrims life to punish his bodie with this Palmers penance, in satisfaction of his disloyall beatings with his trustie lousers, he had not lived in this Hermits state by the space of a moneth, but he pproved the Pilots talke to be no tales, nor his wordes to be winde, but a settled sentence: so want of company so increased his care, and brought such melanc



melancholike motions to his musing minde, as now he perceiued solitarinesse to be the nurse of sorrow, and discountenance the father of fancie. The modestie of Mamillia, the constancie of Publia, his credit crakt in Italie, his youth spent in vanitie, his great promises and small performance, his fained faith and forged flatterie, so battered the bulwark of his best, and gaue such fierce assaults to his careful conscience, as he thought himselfe to be in a second Hell, vntill he might finde a meanes to mitigate his miserie: and therefore as solitarines was the soze, so he meant societie should be the salve, determining to driue away those dumps by frequenting of companie, which otherwise would haue bzod his vtter bane: respecting neither cost, expences, nor hazard of himselfe, so his minde might remaine in quiet.

Pharicles hauing thus cast off his Palmers weede and pilgrimes profession, gaue the citizens of Saragossa in short time to vnderstande that he was as well a gentleman by nature as by nurture, and as worthily bzought vp as worthily bozne. For first he made a restraint of his will by wit, then vsed his wit so warily and wisely, shewing such a courteous countenance and franke liberality to all estates, as he bzaued them into a doubt, whether the comelines of his person, or the worthinesse of his minde deserued greater commendation: In so much as those yong gentlemen thought themselues happie which might be counted companions to this new guest, and aboue al the rest of this courtly crue which kept him companie, a yong gentleman named Ferragus onely sonne to the gouernour of Saragossa was ioyned with him in most priuate familiaritie, thinking that day euill spent, wherein he had not visited his newe friend Pharicles, and the moze to do him honoz being a stranger, he oftentimes carried him to his fathers house, where in short time Pharicles wonne such credit by his curtesie, that Signor Farnese (for so was y old gentleman called) thought

his house the more luckie he had such a guest, and his sonne the more happie he had chosen such a companion: but for al this Pharicles fearing to finde a pad in the straw, and a burning sparke amongst colde ashes, was a foe to none nor a frinde to any, neither durst trust Ferragus without sufficient triall, but bare himseffe so indifferent to all, yet shewing him selfe so fit for all companies, as well in ripenesse of wit as reuemetwes of wealth, that there was no falke for a time but of the perfection of Pharicles.

While thus flattering fame had spread abroad his famous qualities, there was a yong gentlewoman in Saragossa called Clarinda, of more wealth than beautie, and yet so sufficiently furnished with the perfections and dowries of nature, that if she could haue bene continent and not common in her loue, she might haue bene for her person a fit mate for the most famous Prince in the worlde: But she being both yong, rich, and beautifull, hauing neither father nor mother which might make a restraint of her nature by due nourture, and enioying a libertie without controulment which be the greatest badnes in the worlde to make a gentlewoman slide in such slippery pathes, hauing neither care of her person nor regarde of her parentage, but setting bot h honour and honestie to sale became a professed Curtizan.

In which waylesse state of life she waied so farre, that her chiefest care was to her carelesse in that which aboue all things she ought most to haue regarded, for whereas both her birth and beautie had borne of sufficient force to perswade her to beatittie the gifts of fortune and gifts of nature with a maydenlike modestie and silent chastitie, she contrarywise sinking her selfe to sensuall libertie, and wedding her minde to vanitie, sought to reape renowne & purchase fame by that which she tried in time to breed her greatest infamie: for why, she found both such pleasure and profite by setting her honestie to sale in the shamelesse shoppe of volups

voluptuous desires, that neither the shame of her life, nor  
 the feare of her death, the state of her birth or the staine of  
 her beautie, might in any wise moue her from her loathed  
 kinde of liuing: no her heart was so hardened, and her  
 eares so enchanted with the alluring charme of Venus so-  
 phistrie, y<sup>e</sup> neither the perswasions of her friends lamenting  
 her case, nor the reioysing of her foes laughing at her lew-  
 nesse, could driue her to desist from her detestable kinde of  
 dealing. Nay the more she was counselled, the lesse she was  
 consozmable; the more she was intreated, the lesse she was  
 tractable: yea, she setled her selfe so surelie, as she thought  
 in the sort of selfewill and securitie, that she imployed all  
 her time and studie to entertaine her licentious louers,  
 shewing her selfe such a subtille Circes and craftie Calipso,  
 in giuing them pestiferous potions and drowning them in  
 the dregges of diuelish delights, that vnlesse it were some  
 warie Vlisses that had prouided a preseruatiue against her  
 payson, they returned transformed into hys or asses, or in-  
 to worse if worse may be. And yet for all this fained affecti-  
 on, her fleeting fancie was neuer fixed vpon any, but laying  
 the net, was free her selfe, casting the bayte, auoided the  
 hooke, seeking to entrappe others, she her selfe was neuer  
 intangled: and as the most infectious serpent hath alwaies  
 the sweetest breath, so for all her vicious minde she had such  
 a vertuous tongue, and tricke by her talke with such pain-  
 ted collours, as they of Saragossa did maruell howe she could  
 so clarklie couer the substance of vice vnder the shape of ver-  
 tue: yea they learned by her leawdnesse to warne their chil-  
 dren from such state of life, they did see verie well how that  
 which was bredde by the bone would not out of the fleshe,  
 that the young Adder would proue an olde Serpent, that  
 the cragged swigge would proue a crooked tree, that shee  
 which spent her youth without restraint, would leade her  
 age without controllement, that the mayde which was

bowed to vanitie would wed her selfe in time to follie. But againe to Clarynda, who wallowing in the waues of wantonnesse, and offering her incense at the altar of Venus, heard as well as others the rare report of Pharicles perfections, which tickling somewhat her toyish minde, made her desirous to trie what was in the gentleman by experience, and to reape both pleasure by his person, and profite by his purse, which was the chiefeft marke whereat shee alwayes aymed: Couering therefore the heart of a Tigre with the flæce of a Lambe, the clawes of a Gyppe with the pennes of a dove, the vanitie of Lais with the bale of Lucretia, the miserable conditions of a Curtizan with the modest countenance of a matrone, decking her selfe with gems and ietwels of infinite valour, set her selfe in her window as an adamant object to draw the wauering eyes of Pharicles, thinking that as none could heare the Syrens sing, but they should be charmed with their melodie, so it were as impossible to see her and not be allured with her beawtie. But as the Lyon seeking to intrap the hart as a pray is himselfe vnwares taken in the toyles: so Clarinda making the snare fell in the pit, holding the viewe was taken at the case, seeking to catche an other captiue was brought her selfe into perpetuall bondage: so in deede (according to her desire and imagination) Pharicles constrained by certaine his necessarie affaires came by her house, yet armed with such a priuie coate as he warilie withstoode the greatest daunger of her incenomed shot: giuing her to vnderstand that he could flie about the candle and not be singed, see the Scorpion and not be stricken, that he could laugh and loke without liking: yea warme himselfe verie nie the fyre and not be burned, that he could accedere ad hunc ignem, and yet not calefcere plusquam satis: For why, passing by her windowe and seeing this gorgeous Gorgon so shyned in the shape of a Goddess, did not onely repine at Nature for placing so hellithe

a minde in so heauenlie a creature, but also smiled to see such bzauerie linked with so little honestie, and such perfect beawtie blemisht with the want of chastitie. Yet willing to shewe himselfe a friende to all, he gaue her the Salue with a cringing courtlesie, and went to his lodging without any moze losse than in lending his looke to such alluring vanities. But she contrarywise being at discouert, noting the comelinesse of Pharicles countenance, and impyinting in her heart the perfection of his person, had her fancie so fettered as well with the report of others as w<sup>th</sup> her owne iudgement, that she marueiled to finde such a straunge Metamorphosis in her inmost mind: for thinking to shake off the shackles with a bare farewell as she had done before, she felt her selfe so fast tyed to the stake, that it craued her greatest cunning to vnloose the knot. Howe she felt the popson to worke on her selfe that shee had prouided for others, and perceiued that intending to lay the snare, shee her selfe was whollie entrapped: yea the force of fancie gaue such fierce allarmes to her nowe besieged minde, as no rampier that she could make might withstand the batterie. The moze she strove against the streame the lesse it did preuaile, the closer shee roured the sparke, the moze it kindeled: yea, in seeking to vnloose the Lutes, the moze she was intangled: In fine after she had passed two or thre dayes in kicking against the prick, she felt such a haplesse hozrour in her troubled mind, & she was forced to enter into consideration with her selfe what conditions she should offer to her netue p<sup>ro</sup>fessed enemy, & therefore entering into her closet she vttered these speeches,

O vniust Gods quoth shee, which haue indued brute beasts with greater perfection in their kinde than reasonable creatures: The Garlike killeth the Serpent, and shee by instinct of nature escheweth the same, The iuice of hemlocke popsoneth the beare & what moze abhorred the greafe of the snagle infecteth the ape, and what moze loathed: yea

euerie creature shunneth the occasion of danger, man onely excepted, which seeketh with pursuite to obtaine that which breedeth his confusion: what breedeth the bzaire? what mafeeth the minde? what weakeneth the wit? what breedeth feare? what bringeth frensie? what soweth sorowe? what reapeeth care moze than loue? and yet the onelic thing wherin man delighteth. The byrd louing the woods loatheth the nets, the hart liking the lawnes hateth the snares: But man placing his felicitie in freedome, taketh greatest care to cast himselfe into perpetuall bondage.

¶ Clarinda, wouldest thou mightest accuse others and be free thy selfe from this follie: but alas thou doest condemne others of that crime wherein thou thy selfe desertest greatest blame: Wilt thou now fond foole become a professed friend to affection, which hast alwayes been a professed foe to fancie? wilt thou now suffer thy minde to be noursed by in captiuitie, which hath alwayes bene noursed by in libertie? Thou hast counselled others to beware of the trapne, and wilt thou now thy selfe be taken in the trap? Thou hast boasted that thou couldest both like and loath at thine owne pleasure, and shall thy bragges now be daunted with disgrace? wilt thou now proue such a coward to yield to the fyle, to stoop at the stampe, to giue ouer the felde before there be a stroke stricken, yea and to such a cruell tyrant as loue is? It is a saying not so common as true, that she which soweth all her loue in an houre shall not reape all her care in a yere, that she which liketh without remembrance she not liue without repentance. So then Clarinda be wise, since thou art warned, loke before thou leapest: there is no better defence against danger than to consider the ende of thine enterpryse. Thou art intangled with the loue of a stranger, who perhaps hath his heart fixed on some other place, thou hast fondly set thine affection vpon one whose wealth wit and conditions thou onely knowest by the flattering



tering repozt of fame, he is in outward thewe a Saint, and perhaps in inward mind a serpent, for his person a paragon of beawtie, for his conditions since he sojourned in Saragossa most highlie to be commended : yea so perfect in substance and qualitie as he may in no respect be appeached of want : why ? but Clarinda fame is not alwayes true, and the best blome hath not alwayes the best fruite : those birdes which sing swetest, haue oftentimes the sorwest fleshe, the ryuer Silia is most pleasaunt to the eye and yet most hurtful to the stomacke, the stone Nememphis is not so delicate without, as deadie within, all that glitters is not gold. Pharicles ( Clarinda ) for all his pompous fame of perfect conditions may be a parasiticall flatterer of most imperfect conuersation. Who was more curteous than Conon the Athenian ? and yet a verie counterfeite ; who more gentle than Galba in thewe : yet none more trecherous in profe ; Vlisses had a faire tongue but a false heart, Metellus was modest but yet mutable : the cloath is not knowen till it come to the weeing, noz a lones qualities perceined till he come to the wearing . Well Clarinda although it is good to doubt the worst, yet suppose the best, he is constant, trustie, not baine glorious noz wedded vnto vanitie, but a protested foe to vice and a professed friend to vertue : Alas fond soles : if thou wey thy case in the equall ballaunce the greater is thy care and the more is thy miserie, for by how much the more he himselte is vertuous, so much lesse hee will esteeme thee which art vicious : doest thou thinke he which is trustie will regard thee which art trothlesse, that his faithfull courtesie will bryoke thy fained inconstancie ? Is thy senses so besotted with selfeloue to suppose that a gentleman of great wealth and no lesse wit, famous both for his person and parentage, will bee so witlesse in chaunge or carelesse in choice, so light in his loue or leawde in his life, as to fire his affection vpon a professed curtizan, whose honestie

and credite is so wacked in the waves of wantonnesse, and so weatherbeaten with the billowes of immodestie, that it is set to sale in the shamelesse shop of Venus as a thing of no value to be cheapt of euerie stragling chapman. No no Clarynda, there is such a great difference betwene thy haplesse chaunce and his happie choice, betwene thy carelesse liuing and his carefull life, as there remains to thee not so much as one dramme of hope to cure thy intollerable maladie. And why sonde foole? Was not Lamia in profession a curtizan, in life a lasciuious bassall to Venus vanitie, yea to figure her forth in plaine termes a staylesse strumpet racking her honestie to the yttermost, therby to raise reuenues to maintaine her immodest life, and yet for all the blemish of immoderate lust wherein shee was lulled asleepe by securitie, she so charmed and enchanted with her sweet subtilties the senses of King Demetrius, y he was so blinded with the beames of her beautie, & dimmed with the wanton vale of her alluring vanities, forgetting that she was by calling a curtizan and by custome common to all that could wage her honestie with the appointed price, he so entirlye loved this gracelesse dame, that neither the remembraunce of her sozepassed follie, nor the suspicion of her present immodestie could driue that worthy king to mislike her, vntill the extreme date of death parted their inseparable amitie: Were not many noble Princes allured to the love of Lais? Was not that worthy Romane Cassius so fettered with the forme of Flora the renowned curtizan of Rome, that he offered the prime of his yeres at the thyrine of that gorgeous Goddess, and yet the worst of these two worthy twights farre surpassing Pharicles as well in ripenesse of wit as reuenues of wealth. Yea but Clarynda inferre no comparison, for these two statelie dames were so decked & adozned with the gifts of nature, & so polished with princelie perfection, that they were the most rare gems and precelesse

lesse paragons of beawtie that euer were shewd vnder the shape of mortallitie, so that if Iupiter had but once frequented their companie, no doubt Iuno would haue bene infected with gelowise, whereas thy comelineesse deserueth no such surpassing commendation, but that thou maist yeld the palme of victorie to a thousand whose beawtie is such as their greatest imperfection may daunt thee with disgrace. Why but Clarynda, art thou so mad to lay a cutting corasue to a greene wounde, to procure heate with colde, to repress hunger with famine, to salue sorrowe with solitarie-nesse, & to mitigate thy miserie with extreme despaire? No no, since thou art once lodged by in the lothsome labyrinth of loue, thou must like Theseus be haled out with the threde of hope: for better hadst thou met with Minotaurus in plaine combate, than be but once arressted with the miserable mase of distrust. And therefore Clarynda cast away care, retire not before thou hast the repulse, but keepe the course by thy compasse: and since thou hast the soare seeke the salue, apply thy wit and will, thy hand & heart to atchieue that thing, in atteinuing whereof consists either thy continuall calamitie or perpetuall ioy, & with that she slept to her standish which stode in the windowe, and wrote a letter to Phariacles in this effect.

*Signora Clarynda of Saragossa, to  
Don Phariacles prosperitie.*

**A**lthough thou hast both cause to muse and maruell (O noble Phariacles and vnacquainted gentleman) in that thou receinest a letter from her whom neyther familiaritie nor friendship can giue iust occasion so much as once to salute thee with a Salue, much lesse to trouble thy patience with such stufte as may breed thy misliking and my miserie, if the gods be not ayding to my enterpryse, yet if

thou shalt vouchsafe to construe my meaning to the best, or at the least take the paines to turne ouer these imperfect lines proceeding from a perplexed person, which I hope thy noble minde and courtesie will commaunde thee, thou shalt finde it no smaller cause than the fatall feare of death that forced me to yeelde to this extremitie; nor the occasion lesse than the dread of pinching dispaire which draue me to passe the golden measure of surpassing modestie. In vnder the noble and vertuous dames (Pharicles) of famous memorie, whose happie life hath canonized them in Chronicles for perfect Paragons both of vertue and beautie, haue with generall consent auerred, that shamefast modestie and silence be the two rarest Gems & most precious Jewels wherewith a gentlewoman may be adozned. Notwithstanding they haue al been of this mind, that where either loue or necessitie extend their extreme rigour to the vttermost, there both humane and diuine lawes surcease, as not of sufficient force to abide the bzunt of two such terrible and vntamed tyrantes. For there is no silence such but the fyle of loue will fret in sunder: nor no modestie so shamefast but the sting of necessitie will force to passe both shame and measure. Sappho (Pharicles) was both learned, wise, and vertuous, and yet the fire of fancie so scorched and scalded her modest minde, as shee was forced to let slip the raynes of silence to craue a salve of Phoebus to cure her intollerable malady. If Phedra (Pharicles) had not both surpassed in beantie and modestie, poze Theseus would neuer haue forsaken his Ariadne in the desertes, to haue linked himselfe with her in the inuincible league of matrimonie, yet her beantie and modestie were brought to such a lowe ebbe by the batterie of loue, that shee was faine to sue for helpe to her vnhappie sonne Hippolitus. I dare not (ô Pharicles) of these exemplified premisses inferre either comparison or conclusion, for because to compare my selfe to them were a point of arrogancie,  
and

and so derogate so much from their degree, as to match them with my rudenesse were a trick of extreme follie. Yet this I am forced to confesse, that the selfe same fire hath so inflamed my fancie, & the like batterie hath so beaten my brest, as silence and modestie set aside, I am forced by loue to pleade for pardon at the barre of thy bountie, whose captiue I remaine, till either the sentence of life or death be pronounced vpon me poore carefull caytife. Loue, yea, loue it is, (O Pharicles) and more if more may be that hath so fettered my freedom and tyed my libertie with so short a tether, as either thou must be the man which must vnloose mee from the lynes, or else I shall remaine in a lothsome Labyrinth till the extreme date of death deliuer me. The Deare Pharicles, is more impatient at the first stroake than the Wynde which befoze hath bene galbed and yet escaped, the souldier greueth more at the first cut than he which hath bene acquainted with many woundes: so I alas hauing neuer felt befoze the fire of fancie, nor tryed the terrible torment of loue, thinke the burthen more great, and the yoke more heauie, by how much the lesse I haue been acquainted with such insupportable burdens. Well Pharicles, I know thou wilt conclude of these my premises, that since I haue bene an inhabitour so long Nell la strada cortizana & professed my selfe a frinde to Caesar, that eyther I haue bene a deepe dissembler in feeding many soles fat with flatterie, or else that I neuer loued any but thee, is a trothlesse tale and a flat trick of trecherie. Confesse I must of force (O worthy gentleman) that I haue flattered many but neuer fancied any, that I haue allured some but loued none, that I haue taken diuerse in the trappe and yet alwayes escaped the snare, vntill too long slyng about the candle I am so scorched in the flame, and so surely fastened with the setters of fancie by the onely sight of thy surpassing beautie, as of force I must remaine thy carefull captiue til either thy curtesie or crueltie

cut asunder the threed of hope, which makes me pyne in miserie. It is not (o Pharicles) thy pursle but thy person which hath pierced my heart, not thy coyne but thy comeliness which hath made the conquest, not the helpe of gaine but the hope of thy good will that hath intangled my freedom, not the glittering shape of vanitie but the golden substance of vertue, not thy liuing, lands or parentage, but thy rare qualities and exquisite perfections are the champions which haue chayned mee in the balefull bandes of lasting bondage. Lasting I may well terme them, sith there is such a difference betwene thy state and my stay, as there remaines to me no hope of libertie. For perhaps Pharicles thou wilt say, that the crooked twig wil proue a crabbed tree, that the solwer bud will neuer be swete blossome, how that which is bred by the bone will not easily out of the flesh, that she which is common in her youth will be more inconstant in her age: To conclude, that the woman which in prime of yeares is lasciuious, will in ripe age be most lecherous. Yet Pharicles I answer, that the blossomes of the Mirabolanes in Spaine is most infectious, and yet the fruit verie precious: that the wine may be solwer in the presse, & yet by time most swete in the Caske: that oftentimes where vice raigneth in youth, there vertue remaineth in age. Who more peruerse being yong than Paulyna, & who more perfect being olde? Losyna the Quene of the Vandales at the first a vicious mayden, but at the last a most vertuous matrone. But to ayme more neare the marke, was not Rodope in the prime of her youth counted the most famous or rather the most infamous strumpet of all Egypt? so common a curtizan, as shee was a seconde Messalyna for her immoderate lust, yet in the flower of her age being married to Psammeticus the king of Memphis, shee proued so honest a wife and so chaste a Princes, as shee was not before so reproached for the small regarde of her honestie, as after shee was



was renowned for her inviolable chastitie. Phryne that graceles Gorgon of Athens, whose monstrous life was so immodest that her carelesse chastitie was a pray to euerie stragling stranger, after shee was married to Siconius, shee became such a foe to vice, and such a friend to vertue, yea, shee troade her steppes so stedely in the trace of honestie, as the Metamorphosis of her life to her perpetuall fame was ingrauen in the brazen gates of Athens. So (Pharicles) if the Gods shall giue me such prosperous Fortune as to receiue some fauour of thee in lieu of my most loyal loue, and I shall reape some rewarde for my desertes and haue my fixed fancie requited with seruent affection, assure thy self I will so make a change of my chaffre for better ware, of my flaking will with stayed wisdom, of my inconstancie with continencie, from a most vicious liking to such a vertuous liuing, from a lasciuious Lamia, to a most loyal Lucretia, as both thou and all the worlde shall haue as great cause to maruell at my modestie, as they had cause to murmure at my former dishonestie: and thus languishing in hope I wish thee as good hap as thou canst desire or I imagine.

Thine though the Gods say no,  
*Clarynda.*

**C**larynda hauing thus finisht her letter, called one of her maides which she thought most meete for such a purpose, and willed her to carie it with as much speed as might be to Pharicles, who hauing taken the chardge in hand, dealt so clarklie in the cause as she sought such fit oportunitie for the perfourmance of her message, that she found Pharicles sitting solitarie in his chamber, to whom she offered the letter in her Mistres behalfe on this wise.

See, quoth she, if my bold attempt to trouble your studie  
I iij, may

may import small manners or litle modestie, the urgent cause being once knowne I hope both I shall be excused and you pacified. For so it is, that my mistresse Clarynda by the space of two or three daies hath bene pinched with such vnacquainted paines, and griped with such vspeakeable griefes, as the extremitie of her sicknesse is such, as we looke onely when the stroake of death shall free her from this incredible calamitie. Yet amidst the sorest pangs of her pinching distresse, she commaunded me to present this letter to your worships hands, wherein both the cause and the sicknesse it selfe is decyphered. For she hath heard by report that you haue such perfect skill in curing that kinde of maladie which by fortune is inflicted vpon her, that eyther of her death or the restoring of her health consisteth in your cunning, which if it be such, as no doubt it is, if eyther you haue the nature of a Gentleman or your courtesie be such as all Saragossa speaketh of, I hope her disease being once knowne, you will send such a soueraigne salue for her sicknesse, as we her poore handmaides shall haue cause to giue you thankses for our mistresse health, and she her selfe be bound to remaine a duetifull debter of yours for euer.

Pharicles hearing the subtile song of this enchaunting Syren, doubted to touche the scrappe for feare of the snare, and was loath to tast of any daintie delicacies least he might unhappilie be crossed with some impoysoned dish of charming Cyrces, for Pharicles knewe himselfe an vnfitte Physitian for such a paltring patient, neither could he on the sodaine diuine of her dangerous disease, nor coniecture the cause of her insupportable sorrowe, vnlesse she were fallen in loue with his friend Ferragus, and thought to make him a meanes to perswade his friend to the like affection. But to auoide the trappe whatsoeuer the frayne were, he thought best to looke befoze he did leape, and to cast the water befoze he gaue counsell least in kneeling to Saint Francis

eis thine he should be thought a Fryer of the same fraternitie: to auoide therefore such inconuenience as might hap'pen by replying too rashlie, he gaue her this vncertaine answer.

Maide quoth he, as you haue for your part sufficientlie satisfied me with this excuse, not to think euill of your boldnesse, so you haue driuen me into a doubt what I shoulde coniecture of the strangenesse of the message, sith y<sup>e</sup> since I sojourned in Saragossa I haue neyther openlie professed my selfe a physition, nor secretlie ministred to any of my friends wherby any such supposition might be gathered, but perhaps it please<sup>th</sup> your Distresse to descant thus merilie with me for my pilgrims apparell which at my first comming to Saragossa I did vse to weare, which if it be so, tell her I traueiled not as a Pilgrim that had cunning to cure the disease of a curtizan, because I would not buy repentance too deare, But that my pilgrims weede did warne me to be ware for cheaping such chaffre, as was set to sale in the Chamelesse Shop of Venus: Parrie if your mistresse be in earnest, and that her disease be so dangerous that all the learned Physitions in Saragossa dare not deale withall, and yet my small skill may cure it, I meane first to seeke out the nature of the sicknesse, and then the vertue of the simples to make the receipt, which being done, my Page shall bring her an answer of her letter speedilie. The maide hearing this doubtfull answer departed, but Pharicles desirous to see what clarklie conclusions hee should finde in the curtizans scrotle could scarcely stay while the maide had turned her backe from vnripping the seales, wherein he found Clarinda combzed with such a perilous sicknesse, as must of necessitie breede her death if she were not cured, or his extreme miserie if she were amended, seeing himselfe therefore chosen a Physition for such a passionate patient as would reward him with large reuenewes and rich possessions

ons for his paines (yea and that which was moze, yeldded her person into his power in part of payment, whose comely proportion surpassed the bruest dames in Europe, if the stayne of her honestie had not bene a blemish to her incomparable beawtie) he was with these large offers dzien into a doubtfull dilemma what he should replie to. Clarindas demaunde, his dissembling with Mamillia, his treacherie to Publia, his credite crackt in Icalie, the losse of his friends, the hate of his foes, and nowe againe the riches of Clarinda, her surpassing beawtie and her promise to take a new course of life so assaulted the sozt of this perplered Pharicles, as he had almost yeldded a listning eare to the melodie of this immodest mermaide. But as there is no herbe so perilous which hath not some one vertue which is pzeious, noz no serpent so infectious which is not indewed with some one qualitie which is commodious: So Pharicles although he was whollie wedded unto vanitie, and had professed himselfe a mortall foe to vertue, being in the state of his life such a mutable machauilian, as he nether regarded friend noz faith, oath noz promise, if his wauering wit perswaded him to the contrarie: yet he entered into such deepe considerations of the curtizans conditions and of the care of his owne credite, yea the feare of God and dread of man so daunted his conscience, that now he so loathed this lasciuious Lamia, as full of choller he fell into these melancholike passions.

Is it not sufficient (O sickle and vnstedfast fortune) that thou hast drenched me in the waues of distresse, and tossed me with the tempest of aduersitie, in losing two such true and trustelouers as by thy frowning frowardnes I haue lost, but nowe to aggragate my griefe and to repay my care with greater calamitie, thou seekst in a strange countrie to trappe me in the snares of captiuitie, where I haue nether kinsmen to comfort me, noz friends to giue me good

aduise to redresse my miserie : yea and that which is most despight , to entangle mee with such trash, the burden whereof is the greatest plague that any mortall man can sustaine : O haplesse man, and unhappie fortune ! Why but Pharicles why doest thou so fondlie accuse fortune of iniustice ? Whereas if thou wepest all things in the equall ballaunce , she seeketh more thy preferment than thou thy selfe canst desire . Consider but thine owne case : Mamillia hath reiected thee for a flatterer , and Publia accounts thee for a parrasite , Gonzaga is thy foe , Costino thine enemy , yea thy verie friends are become thine aduersaries , and all Padua despiseth thee as a patterne of leawdennesse : what hope canst thou haue then Pharicles to recouer thy credite where euerie man of reputation will refuse thy companie : Doest thou hope to winne fame where thou art infamous , or to be counted vertuous where thou art tried to be most lasciuious ? No no, and therefore count fortune thy friende , who in a straunge countrie hath offered thee such a matche , as for her parentage and patrimonie , lands and liuing , birth and beawtie , may deserue to be a mate for the most famous Prince in the worlde . Yea but Pharicles , she is a curtizan , common and inconstant . What then ? Hath shee not promised to change her vicious liking into a most vertuous liuing , the state of a curtizan into y<sup>e</sup> stay of a matrone , & to make a Metamorphosis of her forpast disonestie into most perfect modestie ? The palme that is most crooked being a twig is most straight being a tre<sup>e</sup> . What more hurtfull to the heart than the buds of a date , and yet no greater cordial than the fruite : nothing sanoureth worse than a Panther being a whelp , yet no beast hath so swete a smel being olde : y<sup>e</sup> which oft times in prime of yeeres is most perilous , in ripe age proueth most precious . So Pharicles although Clarinda hath bene a most gracelesse monster in her youth , yet shee may proue a most gracious matrone in her age : yea and by

how much the more she hath knowen the filthinesse of vice being a maide, by so much the more shee will embrace vertue being a wife. ¶ Pharicles are thy senses alate to besotted, and thy wit so inuegled, art thou so blinded with the daile of vice and dimmed with the maske of vanitie, that thou art become more sottish than the senselesse stones, or more brute than vnrasonable creatures. The chrysolite being woyn on the finger of an adulteresse, so detesteth the crime as it cracketh in peeces by mere instinct of nature. The Unicorn is such a foe to adulterie, and such a friend to chastitie, as hee alwayes pferueth the one and killeth the other. The iuice of the Balsco leafe so abhorreth vnlawfull lust, as it will not by any meanes be digested in the stomacke of a strumpet. Wilt thou then Pharicles looke vnder whom the senselesse stones doe loath, or deale with that person whom very brute beastes doe detest. No no, Mamillia will rather both forgive and forget thy flatterie, and Publia pardon thy periurie, than they would but once haue thee consent to companie with such a gracelesse courtizan. And with that such a sorrowfull sadnesse oppressed his melancholike minde, as he had fallen into forpassedd passions had not his friende Ferragus driuen him out of that dumpe, who comming into the chamber and finding him as one hauing his heart on his halfeperie, wakened him out of his dreame with this pleasant salutation.

I am soyy friend Pharicles to finde you in this dumpe, so I am the more grieued because I cannot coniecture the cause: and although it be the dutie of a friend to be copartner of his friends sorrowe, yet I dare not with my selfe a partaker of your sadnesse, because I suppose you are offering incense at the altar of such a Saint, at whose theynne you will not so much as once boughsfate that I should but sing placebo. If this be the care that combers your minde, good Pharicles finde some other time for your amorous passions:

But



But if it be any sinister mishap which hath driuen you into this dumps, eyther want of wealth, losse of friends, or other frowne of fortune, only reueale Pharicles wherein I may pleasure thee, and I will supplie thy want with my weale, & cure thy care with such comfortablen councell as my simple wit can asoorde. The fairest sandes Pharicles are oftentimes most sickle. When the leafe of the Seahuluer looketh most greene, then is the roote most withered, where the Sea breaketh with greatestt billowes, there is the water shallowest: so oftentimes in the fairest speech lyes hid the falsest hart, in flourishing wordes dissembling deades, and in the greatestt shewe of good will the smallest effect of freindship. I can not Pharicles paint out my affection towards thee with coloured speeches, nor decipher my amitie with the pensill of flatterie; but if thou wilt account mee for thy friend, & so vse me when thou hast occasion, thou shalt (to be short) finde me farre more prodigall in perfourmance than prattling in promises, and so I ende.

Pharicles for all these painted speeches of his friend Ferragus, durst not wade so farre where the sword was unknownen, nor reueale the cause of his care to his companion, lest happily he might finde a bad in the strawe, and trye that oftentimes of the smoothest falke ensueth the smallest trueneth: to satisfie therefore his friend and to cloake the cause of his care he coynd this pretie scuse.

¶ Ferragus quoth he, it is not as you imagine the pangs of loue which haue driuen mee into these passions, neither the want of wealth which haue thus wrapped me in woe: for to be intangled with loue I haue alwayes thought it a madnes, and to wayle for wealth a point of more folly, but it is Ferragus such a miserie, as the sturdie Stoikes themselves, which were neuer moued with aduersitie, did onely dread to be strooken with this despightfull dart of calamitie. Yet amidst this my greatestt misfortune thy friendly

affection is such a comfortable collise to my crased minde, & I finde such comfort in thy friendship, as I thinke my landes life noz libertie halfe sufficient to requite thy curtesie, but promising vnto thee the like vnsained affection, and reposing the stay of my life in thy trustinesse, I will vnfolde vnto thee the cause of my distresse. The smoake Ferragus of Padua is moze deare vnto mee than the fire of Saragossa, and the waters of Italic doe farre moze delight my taste than the most delicate wines in Sicilia, and rather had I liue in a poore cottage in my native soyle, than be pampered vp in princely pallaces in a strange countrie: Yea, it is Ferragus naturally giuen to all to chosse rather to liue in aduersitie amongst their friendes at home, than in prosperitie among strangers abroad: in so much that no greater miserie can be inflicted vpon any man, than to lead an exiled life in a foraine nation. This this Ferragus is the crosse wherewith I am afflicted. For I must confesse vnto thee by the law of friendship, that thzough the displeasure of the Emperour I am condemned to lead my life in perpetuall exile, so that neither I cannot noz may not so much as once approach the confynes of Italic: which restraint from my native countrie is such a hell to my minde, and such a hozrour to my conscience, as death shoulde be thzise welcome to release me from banishment. It is not the losse of my landes or liuing Ferragus which so molests my mind, but the want of my faithfull and familiar friendes: for wealth may bee gotten by wisdom, but a trustie friend is hardly recovered, so that Zeno himselve was of this opinion, that the losse of friends is onely to be lamented. Solon the Athenian being demanded why he made no lawe for adulterers, answered, because there were none in his common wealth. Why quoth the other, but howe if there happen to be any, shall he dye? No quoth Solon, he shall be banished, meaning that no torture, torment noz calamitie is to be compared to the

the miserie of exile . Woe is mie then most miserale creature.

Why Pharicles quoth Ferragus wilt thou salve sadnesse with sorrowe, or cure care with calamitie ? Wilt thou wipe away woe with wayling ? or drine away these dumppes with despaire ? No no Pharicles but to adde a salve to this thy soare, thus I replie to thy complainte.

The most wise and auntient Philosophers Pharicles haue bene of this opinion, that the world generallie is but as one citie : so that wheresoener a wise man remaineth, he dwelleth in his owne home, for nature hath appointed the selfe same lawes to euerie place, neither is shee contrarie to her selfe in the furthest partes of the worlde . There is no place where the fire is colde, & the water hot, the ayer heauie, and the earth light : neither hath wit or learning lesse force in India than in Italie, and vertue is had in reputation as well in the North as in the South ; so that Anacharis was wont to say, vnaquaq; patria Sapienti patria . But perhaps Pharicles thou wilt object thy great possessions which thou hast lost, and howe thou wert of more account for thy birth and parentage among thine owne than ever thou shalt be among strangers. But I say Pharicles, that Coriolanus was more beloued of the Volscians, among whome he liued in exile, than of the Romans with whome he was a citizen. Alcibiades being banished by the Athenians, became chiefe Captaine of the armie of the Lacedemonians. And Hanniball was better intertaind by king Antiochus, than with his owne subiectes in Carthage. And I dare say Pharicles, thou wert neuer more famous in Padua than thou art here in Saragossa : yea, and the more to mitigate thy miserie, Consider with thy selfe that there is no greater comfort than to haue companions in sorrowe: thou art not the first, nor shalt not be the last which haue bene exiled into foraine countries, yea, and such to whom thou

art farre inferiour both in calling and countenance. Cadmus the king of Thebes was driuen out of the selfe same citie which he had builded, and dyed olde in exile among the Illyrians. Sarcas the king of the Molossians vanquished by Philip king of Macedonia, ended his miserable dayes in exile. Dionysius the Syraculan driuen out of his countrie was constrained to teache a schoole at Corinth. Syphax the great king of Numidia seeing his citie taken and his wife Sophonisba in the armes of his mortall foe Masynissa, and that his miserie should be a trumpet to sounde out Scipios triumph, ended his life both exiled and imprisoned. Perseus the king of Macedonia, first discomfited and then deprived of his kingdome, and lastly yelded into the hands of Paulus AEmilius, remained long time a poore banished prisoner. These Pharicles without reciting any moze, are sufficient considering their crownes kingdomes and Maiesties, to proue that fortune hath not onely offered the like mishap to others, but also hath not done so great despite vnto thee as was in her power to haue done. But perhaps Pharicles thou wilt replie that these mightie Monarches are not in the same predicament, for they were banished their kingdomes by open enemies, and thou thy countrie by supposed friends: they were exiled by sinister enmitie of foereine foes, and thou by the secreete enmie of flattering companions: so that the selfe same citizens who were bounde vnto thy father for his prudent gouernement being their magistrats, and to thee for thy liberalitie maintaining their liberties, haue repayed thy curtesie with most ingratelous cruelty. To which I answere, that Theseus whose famous actes are so blazed abroade through all the worlde, was driuen out of Athens by the selfe same citizens which he himselfe had placed, and dyed an olde banished man in Tyrus. Solon who gouerned his citizens with most golden lawes, was notwithstanding exiled by them into Cyprus.

Lace-

Lacedemonians being bounde nor beholding to no man so much as vnto Lycurgus, for all his prudent policie in gouerning the citie constrained him to leade his life in exile. The Romanes suffered Scipio Africanus the first which defended them from so many perils, most miserable to die in Lyntermum. And the second Scipio for all that he subdued Carthage and Numantia which refused to become tributaries to the Romanes, found in Rome a murthrer but not a reuenger. Ingratitude Pharicles is the most auncient mischief which raigneth among the people, being so depelie rooted that it doth not as all other thinges ware olde, but wareth dailie more fresh, so that the flower falling there followeth great store of fruite. And further Pharicles, for the losse of thy friendes I confesse it is the greatest cause of care, and yet oftimes the fairest face hath the foulest heart, and the swetest wordes the sorrest deedes, thou hast therefore the meanes by this mishap to iudge betwene the faithfull and fained friende: for as the touchestone trieth the golde, so aduersitie proueth friendes. Had not Orestes fallen into his extreme phrensie, he had neuer tried the sacred faith of Pilades: and if the warres of the Lapythans had not lighted vpon Perithous, hee might haue thought himselfe to haue had many friendes, whereas hee founde none but one, the famous Theseus. Eurialus had neuer proued the constancie of Nylus, had he not fallen into the handes of the souldiers of Turnus. Sith then (Pharicles) fortune hath but giuen thee occasion to trie thy friendes, count it not for such a miserie. For if all thy companions and kinsmen in Padua proue but clauwbakes, assure thy selfe thou hast such a faithfull friende here in Saragossa, as counts thy mishap his misfortune, and thy care his owne calamitie: yea if eyther my counsell may comfort thy crazed minde, or my wealth releue thy want, trie and then trust: and if thou findest me troathlesse, the gods reward my trecherie with most

most vile and extreme miserie.

Pharicles hearing the great protestations of his faithful friende Ferragus, and perceiuing that his friendship was constant and not counterfeite, not onelie tolde him that this report of his exile was but a tale to trie his affection, but also reuealed vnto him the verie troath of his departure from Italie: what hap had passed betwene him and Mamillia, and also the letter of Clarinda: which when Ferragus sawe, he both gaue him counsell to auoide such a common curtizan, and further to driue him out of those dumps, caried him to his fathers house to passe away the time in parle.

Where, as soon as they came, they found Signor Farnesse in the garden deuising pleasantlie with diuerse Gentlewomen, amongst whom was Madam Gambara the marquesse of Saldena, and the yong Ladie Modesta: who seeing Pharicles were verie glad of his so happie arriuall, that now they might trie what was in the Gentleman, Alth he was the man that bare the bell for courtlie bringing vp throughout all Sicillia. But Pharicles seeing them in earnest talke, thought they had bene canuassing of some serious and secret matter, and not being verie well acquainted with the Marquesse, knew it past maners to come to counsell before he were called, began to withdraue himselfe out of the garden had not Signor Farnesse recald him on this wise.

What matter Pharicles quoth he, is it the fashion in Padua to be so strange with your friendes, knowing that you are not so soone come as welcome, nor so hastilie arriued as heartilie desired of all the companie? I speake also for my Ladie Gambara and Madam Modesta, especiallie at this time, since there is such a passing doubtfull matter in question as all our cunning cannot decide. Wee knowing therefore that you trauellers cannot be without experience and especiallie in such loning cases, will referre our whole controuersie, if the Marquesse and my Ladie Modesta bee  
con:



content, to your skilfull determination, and in my opinion we shall haue hapt on a verie fit iudge.

Hy2 quoth he, I both knowe and finde my selfe far more welcome to your house than my small deserts can merite: yet not willing to straine so much vpon your courtesie, to be so bolde to intrude my selfe into companie where both my betters are in presence and the talke vtterlie vnknown, least they might iudge I had eyther small nurture or lesse manners. Yet since it hath pleased my Ladie the Parquesse and Madam Modesta (to whome I thinke my selfe greatlie bound that their Ladieships will vouchsafe of such a simple Gentleman) to admit mee for a hearer of such a doubtfull discourse: yet Hy2 I accept not the conditions, for if the case be so intricate as neyther your olde yeres nor great experience can decide, it were farre vnfit for me to set downe a sentence whose age and skill is yet in the budding, and especiallie in such an honorable companie where either their countenance or calling may force mee speake eyther for feare or fanour.

So Master Pharicles (quoth the Parquesse) although I haue such opinion both of your wit and skill as I durst in a more weightie matter than this admit you for a Iudge: yet since you are a partie touched within the compasse of the commission, I will not tie my selfe so straightlie to your verdict, as eyther your yea or nay shall stande for payment vnlesse you bring the soundest reason.

Our question is Master Pharicles whether the man or the woman be more constant or loyall in loue. The cause of our controuersie arose about certaine vaine verses compiled by an inuious Gentleman here in Saragossa; who with despightfull taunts hath abused the Gentlewomen of Sicillia, most pœuisslie describing their apperrell, and presumptuouslie decyphering their nature. But leaving him to his follie, you knowe both the case & the cause;

Hy2.

and

and therefore let vs heare your opinion.

The copie of the verses.

Since Ladie milde (too base in aray) hath liude as an exile,  
 None of account but stout: if plaine: stale slut not a courtresse  
 Dames nowadays? fie none: if not new guised in all points  
 Fancies fine, sawst with conceits, quick wits verie wilie,  
 Wordes of a Saint, but deedes gesse howe, fainde faith to deceiue men.  
 Courties coy, no vale but a vaunt trickt vp like a Tuscan.  
 Paced in print, braue loffie lookes, not vnde with the vestals.  
 In hearts too glorious, not a glaunce but fit for an Emperesse.  
 As mindes most valorous, so strange in aray: may stately.  
 Vp fro the wast like a man, new guise to be casde in a dubler.  
 Downe to the foote (perhaps like a maide) but holde to the kneestead.  
 Some close breetcht to the crotch for cold, tush; peace; tis a shame Syr.  
 Hears by birth as blacke as a Iet, what? art can amend the m,  
 A perywig frounst fast to the frunt, or curld with a bodkin  
 Hats from Fraunce thicke pearld for pride, and plumde like a peacocke  
 Ruffles of a Syse, stiffe starcht to the necke, of Lawne; mary lawlesse.  
 Gownes of silke, why those be too bad? side, wide with a witnesse.  
 Small and gent l the wast, but backs as broade as a Burgesse  
 Needelesse noughts, as crisps, and scarphes worne Alla Morisco.  
 Fumde with sweetes, as sweete as chaste, no want but abundance.

Pharicles hauing read these verses smiling at the vaine  
 of the Gentleman, found his minde clogged with a double  
 care. For to praise men for their loyaltie he found his own  
 conscience a iust accuser of their inconstancie, to condemne  
 women for their sicklenesse he sawe Mamillia & Publia two  
 presidents of perfect affection: yet for fashion sake he made  
 this or such like aunswere.

If credite Madame may be giuen to those auncient au-  
 thors, whose wit, wisdom and learning hath shyned them  
 vp in the famous temple of immortallitie, your demand is  
 answered and the question easilie decided, For Socrates,  
 Plato, yea and Aristotle himselfe, who spent all their time  
 in searching out the secret nature of all thinges, assigned  
 this

this as a particular qualitie appertaining to womankinde, namely to be fickle and inconstant, alledging this astronomicall reason, that ~~Luna~~ <sup>Luna</sup> feminine and mutable Planet hath such predominant power in the constitution of their complexion because they be phlegmatike, that of necessitie they must be fickle, mutable and inconstant, whereas Choller, wherewith men do abound, is contrarie, and therefore by consequence stable, firme and without change: so that by how much the more the bodie is Phlegmatike, by so much the more the minde is fickle: and where the bodie is most Chollerick, there the mind is most constant. To leaue these rules of Astronomie, and to come to humane reason, Pindarus, Homer, Hesiodus, Ennius, Virgil, Martiall, Propertius, and manie authoꝝ more, whose pithie and golden sentences haue in all ages bene holden as diuine Oracles, haue in all their writings with one consent auerred, that the naturall disposition of weomen is framed of contraries: now liking, now loathing, delighting this, and now againe despising the same: louing and hating: yea laughing and weeping, and all with one winde: so that it is their naturall constitutio in this one propertie to be like the Polipe: that if it happen some one woman not to be variable, it is not so because it is her nature, but because she hath amended her fault by nourture. For the confirmation of the former premises, Madame, it is not necessarie to inferre examples, sith there is none here but could report infinite histories of such dissembling dames as haue falsified their faith to their louers, whereas the constancie of men is such, that neither hath any authoꝝ found it faultie, neither can as I coniecture, if you speake as you think, your conscience condemne them as guiltie, so that to confirme the loyalty of men were as much as to proue that which is not denyed.

How say you to this quoth Signor Farnese, hath not Pharicles answered you fully to your question: is not nowe

W iii.

my

my former reasons confirmed and yours utterly infringed:  
 Cuth sy quoth the Parquet, some tale is alwayes good  
 untill another is heard, but att this kinde shakes no cozne,  
 neither is the defendant ouerthowen at the first plea of the  
 plaintife. The moze glittering the skinne of the Serpent is,  
 the moze infectious: where the billowes be greatest, there  
 the water is shallowest: the rotten wall hath the most need  
 of painting, & the fallst tale hath neede of the fairest tounge:  
 where the greatest sholwe of eloquence is, there is the smal-  
 lest effect of troth. But to your surmised Sophistrie thus  
 I aunswere master Pharicles, that whereas you buyld your  
 reasons vpon the credit of auncient authoys, I will lay my  
 foundation vpon the same rocke, and so thrust you on the  
 bosome with your owne lance. For as for Socrates, Pla-  
 to, and Aristotle, whom you alleage as ratifiers of your for-  
 mer reasons, I say that both they and others who farre sur-  
 passe them in the sacred skill of Astronomie, affirme (as you  
 say) that the naturall constitution of weomen is Phlegme,  
 and of men Choller, which if you consider with indifferent  
 iudgement, proueth vs trustie and you trothlesse, vs con-  
 stant and you variable, vs loyall vnder Luna, and you mu-  
 table vnder Mars. For the Phlegmatike complexion is  
 colde and moist, utterly repugnant to the flaming heate of  
 voluptuous desires, participating of the nature of water,  
 which so cooleth and quenbeth the fire of fancie, as hauing  
 once fired the minde it resisteth with the colde moisture the  
 fryng heate of fond and fickle affection, whereas the Chol-  
 lerike constitution is hote and drie, sone set on fier and sone  
 out, easily inflamed and as easily quenched, readie to be  
 scorchd with the least heate of beautie, being of the nature  
 of fire which is the most light and mouing Clement of all,  
 fiering at the first sight, and yet so drie as it hath no conti-  
 nuance, being verie violent and little permanent. And  
 though Luna is predominant in our complexion, yet Mer-  
 curic

curie is Lorde of your constention, being in his constellation  
on flaking, inconstant, variable, trecherous, trothlesse, and  
delighting in change: so that it is not so common as true,  
the nature of men is desirous of noueltie. And as touching  
Hesiodus, Homer, Virgil and others, I aunswere that euill  
will neuer spoke well, and that Martiall and the rest of his  
rogging companions, because they found some one halting,  
they will condemne all for creeple, thinking by discrediting  
others vniustly to make themselves famous, and condemn-  
ning others of that whereof they themselves are chiefly to  
be accused. Who fireth his fancie, and then changeth af-  
fection? who promiseth loue and perfourmeth hate? who  
now liketh and within a moment lotheth? who woeth one  
and sueth to another? who loyall in his lippes and a lyer in  
his heart? but onely men, and yet they must be constant.  
As for the infinite examples you could inferre master Pha-  
ricles to proue the disloyaltie of women, you do well to con-  
ceale them because you cannot reucale them: for it is harde  
to reape cozne where no seede was sowed, to gather grapes  
of a barraine vine, to pull hayze from a balde mans head,  
or to bring examples of weomens disloyaltie which neuer  
committed such trothlesse trecherie. But as for your  
changing champions which challenge to defend your crased  
constancie, how trustie was Theseus to pooze Ariadne?  
Demophoon dissembled with Phillis, and yet she dyed con-  
stant. Aeneas a verie stragler, yet Dido neuer founde hal-  
ting. Iason without faith, and yet Medea neuer flaking.  
Paris a counterfait Camelion, & yet Oenone a trustie Tur-  
tle. Vlisses variable, and Penelope most constant. Yea, Pha-  
ricles infinite examples might be brought which woulde  
bryde our credite and your infamie, if time as well as mat-  
ter woulde permit mee. So that the inconstancie of such mu-  
table Mercurialifes, and courtly copesinates as you bee, is  
growen to such a custome, that flaterie is no fault, & varietie

is rather receiued as a vertue than reiected as a vice. In fine the opinion of disloyaltie hath brought forth such faithlesse heartes in your mutable mindes, as he that is constant is counted a calfe, and he that cannot dissemble cannot liue.

How now Signor Farnese, quoth the lady Modesta, hath not the Marquesse giuen Pharicles a cake of the same dole, yet hath shee not better defended the fozt than he could? What it? How you see Pharicles counterfait coyne will go for payment, and his rampier too weake to withstande force, and his reason not so strong but they are clearely outringed.

In troth, quoth Farnese, my lady Marquesse hath played the valiant champion, and hath put in so perfect a plea to defende her Clyents cause, that if I haue euer any case in the court, shee shall be my counsellor.

Tell how you please, quoth the Marquesse, I am sure mine aduersarie will confesse, that howsoeuer I faile in my tale, I failed not in the truth.

In dede Madame, quoth Pharicles it is a fowle byrde defiles the owne nest, and yet I will say my conscience, that for constancie men are farre moze to be appeached of want than women to be condemned for defect, and therefore who soeuer made the forepassed verses, was both vniust and inuious: yea, the rayling of Martiuan in his Eglogs, the exclaiming of Euripides in his Tragedies, the taunts of Martiall, and priuite quippes of Propertius, are moze of course than cause, and rather inforced by rage than inferred by reason.

What Pharicles quoth Signor Farnese, I see thou canst holde a candel befoze the diuel, and that you can so cunningly runne a point of Descant, that be the plaine song neuer so simple thou canst quauer to please both partes. You were euen now a condemner of weomens varietie, and are you now an accuser of mens inconstancie? If you be so variable in



In your Herdit, we will thinke that either you speake foolishly without skill or as a flatterer to please women. But in deede it is dangerous for him to speake yll of an Irish hearme that is offering a Cowe to Saint Patrick, and as perillous for a man to blaspheme women that is kneeling at the Image of Venus: Altho they you are in the same case we will take your denotion for a sufficient excuse. In the meane time if it please my Lady the Marquesse we will go to dinner, and there ende our discourse more at leisure.

Content, quoth the Marquesse, and with that they went to dinner, where Pharicles behaved him selfe so wittily, as they stood in doubt whether his wit, beautie, or behaviour deserved greater commendations.

Well, dinner being ended, Pharicles having the spurres in his side, alledging urgent cause of his so hasty departure toke his leave of the Marquesse, and the rest of the company, and giving great thanks to Signor Farnese for his good chere, dyed him home in hast to his chamber. Waters seeing the letter of Clarinda a gaily object to his gazing eyes, willing to returne an answer that she might not accuse him of discourtesie, toke Pen and Inke and wrote a letter to this effect.

### Pharicles to Clarinda

healed.

It is hard Clarinda for him which commeth forth in the reach of a Crocodile to escape without danger, and it is as impossible to see the Cockatrice & not be infected. Who so toucheth the Torpedo must needs be charmed, & he that handleth a Scorpion cannot but be stricken: tis not possible to medle with Pitch & have cleane hands, nor to be acquainted with a Strumpet & have a good name. This considered Clarinda, I being a stranger of Italie, whose life & living is

more noted than if I were a citizen in Saragossa, counting  
 my honest behauiour the chiefest stay of my vnknowen state;  
 feared least thy maides arriual to my lodging should bee  
 hurtfull to my countenance or preiudicial to my credit. If  
 then I grieved to haue my parler combed with the mayde,  
 you may wel think I were loth to haue my person troubled  
 with the Mistresse. For silence & modestie Clarinda which  
 you say the soice of my loue constrained you to passe; I am  
 sure you shoke handes with modestie and strained courtesie  
 with silence long before you knewe me so; Phariesles, or I  
 you so; a Curtizan. In deede you haue brought forth fit ex-  
 amples to confirme your consequent, & I allowe them. For  
 silent Sapho was a ryming monster of lecherie, & you a ro-  
 ted Mistresse in baluie: Modest Phedra was a most incc-  
 stuous harlot, and you a most infectious strumpet: so that  
 your comparisons hold very well, with the equalitie of your  
 maners makes them not obious. Dost thou think Clarin-  
 da that I am so carelesse in choise as to chuse such filthie  
 chaffre, or so soone allured as to be in loue with such trash  
 No, no, I haue such care to my credit and such regard to my  
 talking, such respect to my birth, & such feare to defame my  
 parentage, as I meane not to match with a Princesse if she  
 be not honest, much lesse then linke my selfe to a lasciuious  
 Laie whose honestie shalbe a pray to every straggling stran-  
 ger. Shal I beate the bulle & others get the byrdes? Shal I  
 hold the net & others catch the fish: yea, shal euery man get  
 his sex of the Deare & I get nothing but the hoyness? No I  
 will first fast before I taste of such a dish as wil turne me to  
 so great displeasure. But you reply that the Mirabolanes in  
 Spaine are peritious in the bird & precious in the fruite, that  
 the wine is fouler in the presse & yet sweeter in the Cask, that  
 she which is vicious in her youth may be vertuous in her  
 age: I grant in deede it may be, but it is harde to bring  
 the posse intire. For the bawling whelpes proues alwayes  
 a by

a biting dog, the yong frie will proue olde frogges: where the blossome is venemous, there the fruite must needs be infectious, where vice is embraced in youth, there commonly vertue is reiected in age: yea, tis a thing most commonly sene, that a yong whoore proues alwayes an olde Balwde. As for Rodhope the curtizan of Egypt, & Phryne the strumpet of Athens, whome you bring in as examples of this strange Metamorphosis, I answer, that their particular conuersion inferreth no generall conclusion. For though Rodhope of a vicious maiden became a vertuous matrone, and though Phryne of a lasciuious Lamia became a loyall Lucretia, yet it followes not that you shoulde of a straggling harlot become a stayed hufwife: for we see it hardly cometh to passe that a young diuell proues an old Saint. But put case you would persourne as much as you promise, and make a change of your chaffre with better ware, of your fleeting affection with fixed fancie, that your forsworned dishonestie woulde turne to perfect constancie, that of a carelesse Gorynna you woulde become a carefull Cornelia; yet I cannot recall the stone already cast, with- hold the frigate already straken, nor reclaim affection, fancie being already fixed. I am Clarinda, to put thee out of doubt, betroathed to a young gentlewoman in Padua, who in beautie, wealth and honestie is inferiour to none in all Italie, and wouldest thou then haue mee leane the line Partridge to pray on a carrion kye, to refuse the Hare & hunt at the Hedgehog, to falsifie my faith to a most honest and beautifull dame, and plight my troth to a lasciuious & dishonest strumpet? No Clarinda, thou hearest I cannot though I would, and if I coulde I will not, and so farewell.

Clarinda. I will not, and so farewell.

Clarinda. I will not, and so farewell.

Clarinda. I will not, and so farewell.

Not thine if he coulde

Pharicles.

I ii.

Pharicles

Pharicles having thus finished his letter, sent it by his page to Clarinda, who receiving it hartlie and rewarding the page bountifully, went hastily into her closet, where un-ripping the seals she found not a preservation, but a poison; not newes to increase her joy, but to increase her annoy; not loving lines as from a frinde, but a quipping letter as from a foe; not a comfort to lengthen her life, but a course to shorten her dayes: yea, she found the letter so contrary to her former expectation, that now she falling into a desperate minde she turned her fervent love into extreme hate, her depe delight into deadly despite, as now her chiefest care and industrie was to revenge her broyling rage upon guiltlesse Pharicles, which she speedily performed on this wise.

It happened that upon the same day wherein she received the letter, Signor Farnese & the rest of the Magistrates of Saragossa were assembled together in the common Hall to consult of matters as concerning the state of their citie; whither Clarinda came, and there openly accused Pharicles to be a Spy, & that his remaining in Saragossa was to see where the citie was weakest, & that he had conferred with her how & when he might most conveniently betray it: and that she regarding more the commoditie of her countrie than the love of a stranger, thought good to reveale the matter speedily that they might & better prevent such a mischief.

The Magistrates giving credit to Clarinda, and knowing that Pharicles had a pestilent wit for such a purpose, sent the officers to apprehende him, who finding him in his lodging, made him greatly astonished when he knew the cause of their coming, yet he made them good cheere and went the more willingly, because he felt his conscience cleare from any such crime as might be objected against him. Pharicles being come into the common Hall, Signor Farnese saluted him on this manner.

The master Phœicles, quoth he, tis hard to fadge the true  
 by the leaues, to chuse the home by his outward beuety, both  
 by his collour, and a man by his faire woordes; for lions  
 so faire as the Panther, and yet none so rauenous, the Pea-  
 cocke hath most glistering feathers and yet most ouglie  
 fete, the baran leaues most delightfull to be seene & most  
 deadly to be tasted, the Chylloite pleaseeth the eye and in-  
 fecteth the stomack, yea that which oft times seemeth most  
 precious, proueth most perileous, for trecherie hath a more  
 glosyng sheue than troth, and flatterie displays a braver  
 flag than faith: tubtill Synon could tell a finer tale than  
 simple Brennur, and dreftfull Vlisses had a fairer soun-  
 than faithfull Ajax: so Phœicles I perceive, the more wit  
 thou hast, the more to be suspected, and the fairest speak-  
 ers the foulest mynd, thy courtesie here in Saragossa hath  
 bene but a cloake for thy trecherie. Well Phœicles, haue I  
 brought by a byrde to picke out mine owne eyes: haue I  
 hatched by the egge that will proue a Cockatrice: yea, haue  
 I cherished thee as a friende which wouldst misse me  
 as a foe: haue I sought to blinde thy credit and thou dealest  
 my destruction: haue (I say) I sought thy blisse and thou  
 my bale: I thy weale and thou my woe: haue our citizens  
 here in Saragossa honoured thee as thy friends, and thou ab-  
 horred them as thine enemies: well, the greater their loss  
 was counting thee courtesious, the greater plague will they  
 indure upon thy prouing thee trecherous: The Trojans ne-  
 uer shewed more sauiour to any than to Synon, who after-  
 wards betrayed the cite: Who so welcome into Carthage  
 as Aeneas, and yet he repayed them with ingratitude: the  
 Babylonians neuer trusted any better than Zopyrus, and he  
 most trayterously betrayed them to Darius: and shall not  
 their misshaps learne vs to beware: yes Phœicles, we will  
 prevent our daunger with heaping coales vpon thy head.  
 The cause of these my speaches I need not rehearse, because

I ly.

thine

thing done conscience condemns thee as guiltie. Thou art  
 accused here Phaulles by Claudio to be a spy, yea, thou hast  
 sought secretly to betraye the citie into the hands of the Ita-  
 lians thy countrey-men. & upon this thou hast here solemnly  
 taken her oath. And besides this I give thee to vnderstande,  
 that thou canst not by the Statutes of Saragossa pleade for  
 thy selfe being a stranger if thou be apprehended of treason,  
 neither wilt I give thee to haue a testimoniall from the  
 countrey men which know that the Italians are confederate to  
 thy treachery. In that by the law this day thou shalt die,  
 thus thy accuser hath confirmed the complaining with her cor-  
 roborall of thee. yet I will stand so much thy friend as repyue  
 thee for foules sake, to see what will fall betwene the cup  
 and the hynde, and wish that he take a hynde.

Phaulles amazed with this treacherous accusatio of this  
 graceles courtier, was so distressed in disconsol, and lowe-  
 red in sorrow to see that he might not acquite himselfe with  
 vnderstanding this deuised knauerie, that if heroic courage had  
 not borne a consigne to comfort his care, he had there with  
 present death ended this digestion. But chearing himselfe  
 thus well as he could, he went to the Taylors house with-  
 out uttering any one word, but all there being solitarie by  
 himselfe he fell into these extremities.

It is more grace (quoth he) to the little I am, to lye lin-  
 gering in the gripe of the I yore than presently to be deuan-  
 red, and be whirled into the I yore, denne wilsth sa-  
 ther to be to me in peace than to lye in feare of future tor-  
 ment: yea, I trie by experience that to die cannot be full of  
 care because death cutteth off all occasions of sorrow, but to  
 lye and yet euerie day to looke to die of all woes is the most  
 hellish miserie: for the stinging feare to die, and the grieu-  
 ed desire to lye make such a cruell combat in the minde of the  
 condemned person, as no kinde of torture (howe euer so  
 terrible) is to be compared to that when as one lingereth in  
 life



The without any hope at all to live: And what then Phari-  
cles, is there anie mishap so miserable which thou hast not  
merited; or anie death so despitofull; which thou hast not  
deserved? No, were thy torment thise moze terrible, it  
were not halfe sufficient to repay thy trecherie: thy disem-  
bling with Mamilla, and thy falseness with Pablia; butesse  
the Gods be too vniust, cannot escape without vengeance.  
Why but doe the Gods fret moze at my faultes than they  
fumed at others follie? Aeneas dissembled with Dido, and  
yet was prosperous: Theseus detained Ariadne, and yet  
happie: Paris contented Oenone, and yet the Gods fa-  
uoured his enterprise in gaining Helena: Iason took drink  
to Medea, and yet returned safe to Greece. Yes, but Phari-  
cles, they were not so villfull as thou wert; so set thy selfe  
opposite both to the Gods and Fortune; they sought time  
while time was, and helde ope the poake when the pigge  
was offered: For Aeneas though he sought Dido he  
bayed the Gods in taking Lavinia, and Theseus though he  
relected Ariadne, yet he took the dam which Fortune al-  
signed him and that was Phædra: But Phariacles thou hast  
committed double offence, not onely betraying thy so-  
perpassed louers, but also in selecting her whom Fortune  
profered thee, and that was Clitandra. Oh Phariacles be  
content with thy state; and let patience be the remedi-  
ment to allwaie this thy insupportable malady: No better hadst  
thou fate turne the same wise Sisyphus, and be borne up-  
pon the wheele with Ixion, than be coupled with such a com-  
mon Chastizan: you, ere is being thou wouldst thinke  
thy selfe happy to suffer ten thousand deaths to be separa-  
ted from her: complainst thou as that is no paine to be  
compared to the sting of an Aspid, if she is no such  
plague as to be troubled with a Scumpebble. And with that  
such sorowde surcharged his molested mind as he was not  
able to utter anie more complaints. And as it was,

Act III,

Scen. II.

While thus Pharicles lay languishing in dispaire, there  
 was a merchant of Padua named Signor Rhaniberto, who  
 being newly arrived in Saragossa, and hearing of the late  
 mishap of Pharicles, durst not believe what countryman  
 he was for feare of further daunger, but conueyed himselfe  
 out of Sicillia with as much speed as might be, and being  
 come to Padua thought good to shewe Signor Gonzaga in  
 what distresse Pharicles lay in Saragossa, but being come  
 to the house hee found the gentleman at the point of death,  
 and all the Senators of Padua lamenting the extremitie  
 of his sickness, and therefore sat downe among the rest  
 and beheld his pence, when as Gonzaga scarce able to  
 utter one word for weaknesse, taking his daughter Ma-  
 millia by the hande gave her this fatherly aduertisement,  
 My daughter, knowe that the man which hath the stone  
 Agashes about him is surely defended against aduersitie, in  
 the which is forewarned by counsell if hee be wise, in suffi-  
 ciently armed against future mishap, and miserie. I there-  
 fore Mamillia, having such fatherly affection and care for  
 thy future state as pietie bindes me by instinct of nature,  
 seeing I live looking euerie mynute when my little soule  
 shall leaue my carefull carcase, thought good to giue  
 thee this fatherly farewell, as the onely treasure which I  
 charge thee by the liue of death most carefully to keepe.  
 My virginitie Mamillia, is such a precious Jewell so a her-  
 itage gentlewoman, as Sophronia being demanded of  
 one of her sisters what dowrie shee had to the aduance-  
 ment of her marriage, answered, such wealth as shee coulde  
 not be helped for (quoth she) I am a virgin, I Iurging,  
 that in her life shee hath carried many a man, many a daye is  
 of what purpose shee for a name in the world, as to be reput-  
 ed for a virginitie, I would I had it for a name, I would I  
 might to be more in the world, and more esteemed than  
 wealth, as thou hast being carefull in my dayes to keepe  
 it

it without spot & thereby hast reaped renowne, so I charge thee after my death to be as charie of such pzeious chaffer, least thy sozepassed same turne to thy greater discredit. Hea Mamillia and when the time commeth that thou meanest to match thy selfe in Marriage, bestowe not that careleslie in one moment which thou hast kept carefully all thy life, but loke befoze thou leape, trie befoze thou trust, hast makes wast, hotte loue sone colde, and then too late commeth repentaunce: contemne not the counsell of they friendes, noz reiect not the aduise of thy kinsmen, pferre not thine owne wit befoze the wisdom of thine Ancestours, noz leane not to wilfulnesse least had I wist come too late. Be not secure least want of care procure thy calamitie, noz be not too carefull least pensieue thought oppresse thee with miserie. Builde not thy loue vppon the outward shape of beawtie, least thou trie thy foundation was laide on the sickle sandes of vanitie. Now not thy selfe to his wealth whō thou meanest to loue, noz wed not thy selfe to his wit, but let thy fantasie growe so far as thou hearest the report of his vertue. Chose not by eye Mamillia, but by the eare, and yet be not delighted with his faire wordes, least if thou takest pleasure in hearing the Syrens sing, thou dash thy ship against most daungerous rocks. I neede not I hope Mamillia stande so much vppon those pointes, soz a burnt childe will dread the fire, and thou hast bene too soze canualed in the nettes, to be allured to the scrap, thou hast bene too soze sowled in the waues to venter in an unknowen toade, and the treacherie of Pharicles is sufficient to cause thee take heede of others flatterie. Well Mamillia, after thou hast chosen howsoeuer thy choice be, seeke to cherishe thy husband with loue, and obey him with reuerence, be not too sad least he thinke thou art sollempne, noz too light least he condemne thee of leawdnesse, & aboue all haue a regard to thy god name, and a care to the safe keeping of thy honour. Let not too much familiaritie breed any suspiti-

on, nor shewe no such countenance as may give occasion of mistrust, but so behaue thy selfe as thou maist be a credite to thy husband and a comfort to thy friends. Upon these considerations Mamillia I haue left thee by my last will and testament onely heire & sole executoꝝ of all my landes & moueables, yet with this prouiso, that if thou marrie with faithlesse Pharicles, that then thou shalt be disinherited of all my goods & lands, and that the Citie of Padua shal as mine heire enter into all my possessions, and foꝝ the perfoꝝmance of my will I leaue the whole Senate as superuisoꝝs. Gonzaga had scarcelie spoken these last woꝝds but his bꝛeath was so shoꝛt that he could speake no longer, and within thꝛe houres after he departed, leauing Mamillia a soꝛrowfull childe foꝝ the losse of so good a Father.

Well after that Mamillia had by the space of a weeke woꝛne her mourning weede, and the dayly resoꝛt of her friends had something redressed her soꝛrow, Signor Rhamberto (though verie loath) reuealed vnto her the whole estate of Pharicles distresse, how he was put in prison foꝝ a spie, and that he was accused as one that sought to betray Saragossa where he sojourned into the hands of the Italians, and y<sup>e</sup> in lietu of this his treacherie he should vpon the foꝛtith day foꝝ this so haynous a fact be executed.

Mamillia hearing into what miserie Pharicles was falle, although his vniust dealings had deserued reuenge, yet she remitted all soꝛepassed iniuries and began to take compassion of his mishap, yeelding soꝛth such sobbing sighes and scaling teares as they were witnesses of her distressed minde, and earnestlie intreating Signor Rhamberto foꝝ Pharicles credite to conceale the matter as secretly as might be, who hauing promised to keepe the matter as secrete as she could request, toke his leaue and departed, but Mamillia seing her selfe solitarie fell into these contrarie passions.

Well now I see it true by experience, that where y<sup>e</sup> hedge  
is

is lowest there euerie man goeth ouer, that the weakest is thrust to the wall, and he that worst may holdes the candle: that the slenderest twigge is oftentimes laden with most fruite, the smallest stalk of cozne hath the greatest eare, & he that hath most neede of comfort is ofttime most crossed with calamitie. Alas iniurious fortune, is it not sufficient for thee to deprive me of my father which was more deare vnto mee than mine owne life: but also to heape care vpon care, and sorowe vpon sorowe, I meane to murder that man whom in all the world I chiefly esteeme! Pharicles I meane, who is the fountaine of my ioy, the haue of my happinesse, and the stay of all my felicitie, who hath wonne my heart by loue, and shall weare it by law. What sayest thou Mamillia, shall Pharicles enioy thee? Art thou so carelesse of thy fathers commaundement, so sone to forget his counsell? Shall his wordes be as winde and his talke of so little effect as thou meanest rebellie to regarde it? Wilt not thou in thy life obserue that which he enioyned thee at his death? Was not Pharicles the onely man he forbade thee to marrie, and wilt thou chose him for thy mate? In louing him thou doest forsake thy landes and shewe thy selfe a disobedient daughter, in hating the man thou enioyest thy possessions and declares thy selfe a dutifull childe. Wist Mamillia, is not Pharicles the man to whom thou art confirmed by loue and contracted by lawe? Did not thy father consent to the match and agree to the conuenant? And shall he now vpon so light an occasion cause thee to violate thine oath, breake thy promise, and turne thy loue to hate? No I will obey my father as farre as the lawe of Nature commaundes me, but to cracke my credite and clog my conscience I will not consent: neither his fatherly counsell nor the losse of my gods and lands shall constrain me to forsake Pharicles, no misting mistes of miserie, no drenching showers of defaister fortune, nor terrible tempestes of aduersitie shall abate my loue or wacke my  
It is,
fancie

fancie against the slipperie rockes of inconstancie: yea if my landes will buy his raunsome or my life purchase his free-  
dome he shall no longer leade his life in calamitie.

And with that shee slong out of her chamber being so diligent and carefull to bring her purpose to passe, that within short space shee furnished a ship wherein in disguised apparel she sailed to Sicillia comming to Saragossa the day befoze Pharicles should be executed, where shee dealt so warily and wisely, that not onely she learned the cause of his imprisonment, but also got the coppie of those letters which had passed betwæne Clarinda and Pharicles, thinking euerie houre a yere till the next morning.

Well the dismall day being come wherein Pharicles by the dint of death should dispatch all his forepassed miseries, Ferragus being clad in mourning attyze with a penitue heart and sorrowfull countenaunce commeth to accompanie Pharicles so distressed with grieve & oppressed with sorrowe, so blubbered with teares and blowen by with sighes, that Pharicles was faine to comfort him on this wise.

Why friend Ferragus quoth he, shall the patient appoint the salve, or the sicke man set downe the medicine: Shall he that is crossed with care be a comforter, or the distressed man be giuen to giue counsell: Shall I which notwe on euerie side am pinched with the paynes of death become a Physiti-  
on to cure thy calamitie: Or rather shouldest not thou in this extremitie seeke to asswage my dolloz with comforta-  
ble incouragement: Why Ferragus am I more hardy which am at the hazard of death, than thou which art deuoid of daunger: Yea: so by holwe much the more I feele my conscience guiltlesse of this crime, by so much the more I feele my minde free from sorrowe. Socrates would not haue his friend lament when he drunke his fatall drafte, because quoth he causelesse death ought to be without dollour: so good Ferragus chære thy selfe since thy friend Pharicles is so  
farre



farre frō treason to Saragossa as thou frō treacherie to Padua. Pharicles scarcely had uttered these words when officers intreated him to make hast, for Signior Farnese & the rest of the Magistrates had stayed a great space for his coming at the common Hall. Pharicles knowing that procrastination in care was but to increase sorrow, found no sith on his fingers nor made no delays from his death, but went with them willingly. He being arrived there before the Magistrates, Signior Farnese standing up to pronounce the fatal sentence, was interrupted by Mamillia, who coming in richly attired and strangely disguised, kneeling on her knees craved leave to speake, which being graunted she uttered these words.

You haue great cause to muse and maruell (O noble and worthy Sicillians) in that aselie virgin a stranger, yea and of the same citie of Padua; which is now so detested of the citizens of Saragossa, dare presume not fearing anie daunger to present her selfe amidst so manie enemies. But whom the diuell dyines he must needs runne, and where lawe and necessitie are two spurres in the side, there the partie so perplexed neither maketh delay nor feareth daunger, so that gentlemen by howe much the more my arrivall is to be thought strange, by so much the more my distressed grieve is to be supposed greater. It is not the hope of preferment which forced me to this extremitie, because I am of sufficient parentage and patrimonie in mine owne countrie, neither the desire to see so raine fashions, because it is not fit for a virgin to be counted a wanderer. So it is partly for the cause Signior Farnese that I came, both to keepe thee from pronouncing vniust iudgement, to discover the monstrous treacherie of a trothlesse Curtizan, and to save this guiltles gentleman from present daunger. Who by birth is a Paduan and of noble parentage issued from such a stocke as yet was neuer stayned either for cowardis or traitours. For his

State, he is not free but contracted vnto me by consent of both our parentes: As touching his sojourning in Saragossa, it was not to betray your citie, but to learne your fashions, not to be counted a counterfaike, but to be called courteous: But to be briefe, leaſt my tale might ſeeme tedious to his vn- iuſt accusation inferred by ſuch an iniurious curtiſan, thus I anſwere, that if the calling of a ſtrumpet carried as little credit here as it doth with vs in Padua, Phariacles wold haue bin moze fauorable examined & her accoſation moze thoroughly canuaſed. It was not (O noble Farneſe) that ſhe accuſed Phariacles becauſe of his treacherie, but in that he woulde not conſent to her vanitie: not becauſe ſhe had ſuch loue to her ſpatriue countrie, but in that Phariacles woulde not agree to match himſelfe with ſo graceleſſe a monſter: and for the confirmation of this my allegiance, ſee here the letter of Clarinda & the reply of Phariacles, & with that ſhe held her peace.

Farneſe and the reſt of the Magiſtrates hauing read the contentes of the letters, maruelling at the miſcheuous mind of ſo beſiſh a barlot, ſent ſpedilie for Clarinda, who being come and moze ſtriſtly examined, confeſſed the fault, and receyued the puniſhment due for ſuch an offence. But when the citizens of Saragossa, and eſpecially Ferragus, heard how Phariacles was acquitted and the treacherie diſcouered, they both reioyced for his happie deliuerie, and alſo wondered that ſuch maruelous wit, wiſedome, and incomparable conſtancie could remaine within the young and tender yeares of Mamillia. But Phariacles ſeeing befoze his eyes y goddeſſe which had given him vn hoped for life, vniuen as it were into an extaſie for ioy, with bluſhing cheekes & trembling iointes as one feeling in his conſcience the ſting of his former inconſtancie welcomed her on this wiſe.

O Mamillia quoth he, how welcome thou art to thy poore perplexed Phariacles I can ſcarſelie conceiue, much leſſe able to expreſſe, but if time and place were conuenient either to  
confeſſe

confesse my fault or acknowledge my offence, thou shouldest perceiue I did now as heartilie repent as before wilfully offend. Alas how am I bounde if it were but for this one onely desert to remaine thy bondslane for euer at commaunde, wel, omitting such secrets til a moze conuenient leasure, hoping thou hast both forginē & forgotte al forpasted follies, I bid thee once againe most hartly welcome to Saragossa. Pharicles quoth she, thy Mamillia takes this thy hartly welcome as a sufficient recompence for all her trouble and trauel; assuring thee she hath both forgiven and forgotten all forpasted iniuries, other wise I woulde neuer haue taken such paines to free thee from danger. Let your amorous discourses alone, till an other time quoth Farnese, for you shall with the rest of the Magistrates of Saragossa be my guestes to day at dinner. Pharicles & Mamillia thanking Farnese for his courtesie, and accepting his gentle proffer, were not onely his guestes for that day but were so sumptuously banquetted there for the space of a weeke, that they easilie perceined by their good chere how welcouie they were to the gentlemā. At last taking their leaue of Farnese they returned home to Padua, where the Senators hearing of the straunge aduentures which Pharicles had passed, and perceiuing the incomparable constancie of Mamillia, they were not onely content that they two should marie together, but also, contrarie to her fathers last will and testament let her peaceably enioy al

his landes and possessions. Marie whether Pharicles

proued as inconstant a husband as a faithlesse

woer, I know not : but if it be my

hap to heare, loke for

netues as speedilie

as may be,

Robert Greene.

## In praise of the Author and his Booke.

IN Britayne soyle there is a garden platte,  
Which for the Aire and Nature of the place,  
Both holsome is and brauely situate,  
Where learning growes and hath a noble grace.  
This plat doth yeeld vnto vs diuerse plantes,  
Which spread in time this lland round about,  
Though some of them good iuice and moisture wantes,  
Yet manie haue both pith and force (no doubt)

Some sharpe of tast, but verie holsome are,  
Some not so good, yet very toothsome be,  
Some toothsome are, and verie good (though rare)  
Which all excell ech other in degree.

Not first nor next doe please my fancie much,  
The last are best, which pleasant profit brings,  
Mongst whom this plant, (whose place and grace is such,)  
Doth yeeld a flower, which faire and liuely springs.

Greene is the plant, Mamillia the flowre,  
Cambridge the platte, where plant and flowre groes,  
London the place which brought it first in power,  
The Court a seat most fit for such a rose.


And to be short (if I true prophet be)  
Plat, place, and seate, this pleasant rose shall see,  
If plant doth please court, citie, and countrie,  
And not displease her noble maiestie.

G. B.

*Nomen & ingenium cum debet inesse Poëta,  
Omen ita & genium debet habere liber.  
Ore placet Grenus, prodest oculisque colore,  
Ingenium genium, nomen & omen habet.*

*Ve virtutis comes inuidia, sic  
Calami comes calumnia.*

To the right worshipfull and vertu-  
ous Gentlewoman *Marie Rogers* wife  
to *M. Hugh Rogers of Euerton*, encrease  
of worship and vertue.

 **P**RAXITELES the painter being de-  
manded why in presenting a curi-  
ous target to Minerua he did most  
cunninglie pourtray the picture of  
her Preeft Chrifites, answered that Mynerua  
was wise, & so was Chrifites, & that being his  
friend he thought this the best meanes to gra-  
tifie him. VVhich saying of Praxiteles I take as  
a sufficient excuse for my rashnesse. For if I be  
demanded why in dedicating my booke to o-  
thers I haue inserted your worships name, I an-  
swere that both your constant, vertuous and  
godlie dispositiō caused me with Praxiteles to  
ingraue your name in a worke where gentle-  
womē's constancie is so stiflie defended, know-  
ing your rare and vertuous qualities to bee  
such, as your verie enemies (if you haue anie)  
shalbe forced mauger their face to extoll your  
fame with immortal praise, and also your libe-  
rall bountie and friendlie courtesie (whereof  
L without

without anie desert I haue tasted) draue mee, though not as I would, yet as I could, to shew the dutifull affection wherewith I am bound to be at your commaunde for euer. VVhile thus I wished more euidentlie to shew some signe of my good will, a certaine letter of Mamillia to the yong Lady Modesta chanced to come vnto my handes, wherein the Anatomie of Louers flatteries is displaid, which I humbly present vnto your worshipful patronage, desiring you to accept it, not according to the value of the giuft, but to the mind of the giuer, and assuring you that none of your welwillers doe in heart wish you more prosperitie, though my abilitie be not able in outward shewe to make it manifest. Thus ceasing to trouble your worship, I commit you to the Almighty.

*Clare Hall the vij. of Iuly.*

Yours at commaunde,

ROBERT GREENE

The



# The Anatomie of Louers flatteries.

Mamillia to the yong and vertuous  
Virgin the Ladie Modesta.



Remember Adam that whe as my grandfa-  
ther Lewes Gonzaga was newly created Duke  
of Neuers, that diuers of his friendes to shewe  
their dutifull affection, offered him sundrie rich  
presents most mete for so high a personage, and  
amongest the rest a certaine Rustion presented vnto his  
handes a scrole wherein were pycked two or thre curious  
pointes of running descant, desiring the Duke to accept of  
his simple gift, sith therein was comprehended al his riches  
& skill, to attaine the which he had passed diuers countreies  
and most dangerous perils. The Duke wisely weighing  
with him selfe y nothing was more pretious thā that which  
was purchased with danger, accepted the gift as a most pre-  
tious Iewell. Considering which, Adam, and finding my  
selfe so greatly indebted to your Ladiship for the great cur-  
tesie & good intertainment you shewed me in Saragossa, as  
my insufficiencie shal neuer be able to requite it, I thought  
good least happily I might be thought vngateful, or counted  
so obliuious as to forget a good turne, in steade of pretious  
gems & rich iewels to present your ladiship, with a casketful  
of friendly counsaile, which so much the more is to be este-  
med chanie chafre, by how much the more I haue bought  
the prooffe and experience of the same with paine and perill.  
And if Adam you shall take it as a caueat to avoid the allu-  
ring snares of Cupids flatteries, both I shalbe glad my wri-  
ting tooke so good effect, and you haue cause hereafter to  
thanke me for my counsell.

That lasciuious Poet Ouid, Adam Modesta, whome  
Iustlie we may tearme the foe to womankinde, hath not on-

ly prescribed in his booke *de arte Amandi* a most monstrous  
 Methed to all men, whereby they may learne to allure sim-  
 ple women to the fulfilling of their lust, and the losing of  
 their owne honoꝝ, but also hath set down his booke *de reme-  
 dio amoris*, to restraine their affections from placing their fan-  
 cies but for a time vpon any Dame, which booke are so sau-  
 sed with such blasphemous descriptions of womens infirmi-  
 ties, as they shewe that with the satyre he coulde out of one  
 mouth blow both hote & cold. Hea Iuuenal, Tibullus, Proper-  
 tius, Calimachus, Phileta, Anacreon, & manie other authoꝝ  
 haue set downe caueats for men, as armour of pꝛofe to de-  
 fend themselves from the alluring subtilties of women. But  
 alas, there is none contrariwise which hath set downe anie  
 prescript rules wherewith women should guide themselves  
 from the fained assault of mens pretended gallerie, but hath  
 left them at discover to be mained with y<sup>e</sup> glossing gunshot  
 of their protested periuries, which sameth repugnant to na-  
 ture. For if the feeble lambe had moze neede of succour than  
 the lustie Lion, if the weake & tender vine standeth in moze  
 neede of props than the strong oakes, women sure, tohome  
 they count the weake vessels, had moze neede to be counseled  
 than condemned, to be fortified than to be feared, to be defen-  
 ced than both with Nature and art to be assaulted. But this  
 their iniurious dealing were a sufficient caueat, if women  
 were wise, to cause them beware of mens pretended poli-  
 cies, and not to be inticed to that trappe whereunder they  
 knolue a most perillous trappe to be hidden. The beastes wil  
 not come at the panther for all his faire skin, because by in-  
 stinct of Nature they know he is a murderer: the fish will  
 not come at y<sup>e</sup> baite though neuer so delicate, for feare of the  
 hidden hooke: neither can the glistering feathers of the bird of  
 Egypt cause y<sup>e</sup> saely Larke to kepe her copanie, sith she knew  
 her for her mortal enemy. Yet we simple women to constant  
 & credulous, god knows to deale w<sup>th</sup> such trothles lasons, peel  
 our

our heart and hand, our love, life and liberties to them, who we know cease not onely publicly to appeach us of a thousand guiltlesse crimes, but also secretly seek with forged flatterie to scale the fort, and so sacke both honour and honesty. But Madam, omitting womens foolish simplicitie in trusting too much mens subtil flatterie, seeing it is as well giuen by nature for the woman to love as for the man to lust, I wil first define what love is, namely a desire of beautie: and beautie according to the minde of sundry writers is of three sortes, of the minde, of the bodie and of the speech, which if they concur in one particular person, & especially that of the minde, sufficiently furnished with vertues & requisite qualities, such a one ought a Gentlewoman to chuse: but the chauce is as hard as to finde out a white Ethiopian. With then it is so difficult among infinite Scorpions to finde out one lillie Cle, amidst a whole quarry of flint to chuse out one pretious gem, and amongst a thousand lusting leachers one loyall lover, and so harde to descris the true sterling from the counterfeit copie, and the precious medicine from the perillous confession: I will as well as I can point you out the crue of those cogging companions, which outwardly professe themselves to be trustie louers, and inwardly are rauening Vipers and trothlesse leachers. There are some, Madam, of this dissembling croupe, which rightly may be termed Masquers, some hypocrites, some Poets, some Crocodiles, some Scorpions, and the Genus to all these forepassed Species is flatterers. The Masquers are they, Madam, which covertly vnder the colour of courtesie shrowde a pestilent and pœnifull kinde of curiositie: their countenance shall be grace though their conditions be without grace, and when they see any Gentlewoman addicted to be courteous, honest, wise, and vertuous, they will straight with the Polipe change themselves into the likeness of euery object, knowing that it is impossible to in-

tise þ birds to the trap, but by a scale of the same kind. They carie in outward shew the shadow of loue, but inwardly the substance of lust, they haue a fine dye though a course thred, and though at the first they shrink not in the waiting. yet that poze Gentlewoman shall haue cause to curse her peniworth which tries them in the wearing: she shall finde them whom she thought to be saints to be Serpents, & those who in wooing are Doves, in wedding to be diuels, that in þ fairest grassie lies hid the foulest snake, in the bruest some the most rotten bones, & in the fairest countenance the foulest conditions: those who I terme to be hypocrits, are they who pricked forwarde with lust to fire their flitting fanie vpon some felie dame, whom nature hath beautified both with þ shape of beautie and substance of vertue, iudging that it is naturally giuen to women to be desirous of praise, seeke to call them to the lure with recounting their singular qualities and extolling their perfections euen aboue þ skies, flourishing ouer their flattery with a Rhetorical glofe of fained dissimulation, the poze maide who they call their Mistresse, they like counterfeites cannonize for an earthly goddess, comparing hir for hir beautie to Venus, for hir wit to Minerva, for hir chastitie to Diana, & yet this vertue the chiefest thing they seeke to spoile hir of: hir eyes are twinkling stars, hir teeth pearles, hir lips corall, hir throte Iuorie, her voice most muscical harmonie: yea she is so perfect in all pointes, as they marvel how so heavenly a creature is shadowed vnder the shape of mortalitie: these I say who haue honnie in their mouth & gall in their heart, are such hypocritical flatterers as they seeke with sugred wordes & fild speech to innegle the silly eyes of wel meaning Gentlewomen, when as inwardly they scoffe at þ poze maides which are so blind as not to see their extreme follie and grosse flatterie. Whatling Poets I cal those who hauing authoritie with painters to fame, lie, and dissemble, seeke with Syrens songs and in-  
chaun

charming charmes of diuelliſh inuention, to bewitch the  
 mindes of young and tender virgins, vnder the colour of loue  
 to drawe them to luſt, painting out in Songs and Sonets  
 their great affection, and deepeſſing in fained rimes their  
 fogged fancie: they be taken in the beames of hir beautie as  
 the Bee in the Cobweb, they are ſinged at the ſight of hir  
 faire face, as the ſie at the Candle, they ſuffer worſe paines  
 than Siſiphus, more tormentes than Tantalus, more grieſe  
 than Ixion: they are plunged in Plutoes pitte, and ſo  
 drowned in diſtreſſe, that vneſſe the ſealie mayde by ſel-  
 ling hir freedom, and loſing both honour and honeſtie giue  
 a ſalue to their ſurmiſed ſore, they ſhall ende their dayes in  
 helliſh miſerie: you to deſcropher their ſorrowes more nar-  
 rowlie, they are ſo overgrodome with grieſe, as in all their  
 bodie they haue no place whole, but their heart, nothing  
 at quiet but their minde; nor nothing free but their affec-  
 on, they are in deede ſo paſſionate in their penne, and ſuch  
 inckpot londers, that the poze maide which by truſting ſo  
 much is charmed with their magickall inchantmentſ, ſhall  
 finde their firmeſt fancie was but fogged folie, their loue  
 was but ſickling luſt; and that the hotneſſe in their chaſe  
 was but to make ſhipwacke of her chaſtite: The nature  
 of the Crocodill, Spadam, is with grienous grones and  
 trickling teares to craue helpe as one in diſtreſſe, but who ſo  
 cometh to ſuccour him is preſently deuoured: ſo Spadam,  
 thoſe kind of londers who I terme crocodiles, are they which  
 when neyther flatterie can preuaile, nor ſuppoſed curleſſes  
 is of force to ſcale the ſtort of their inuincible honeſtie, then  
 (knowing that Gentlewomen are pitiful and whole framed  
 of the mould of mercie) they fall with the Crocodill to  
 their fained teares, ſeeking with diſſembled ſighes and tobe,  
 with weeping and wailing, with diſtreſſed crie, a pitiful ex-  
 clamations, to moue hir to take pittie of their plaine bodom  
 after with grette gripes they bring to utter decay & ruine.

But

But Adam, as the Juice of the beere Baaran drieth faster than it can be pressed out, and as the water of the fountaine Sibia can no faster be potwized into brasse but it turneth into mettall, so there is nothing in the world that drieth sooner than a louters teares, nor no sicknesse sooner inwardly salued than a louters sorrow, their care may soon be cured, because it cometh not from the heart, and their mourning soon amended, sith it no whit moueth the minde: yet they can so cunningly counterfeite the shadowe of a perplexed patient, and haue trickling teares and farre fetcht sighes so at their commaunde, that few well meaning and pittiful maides can escape the traine of their alluring subtilties. Scorpions Adam, are they which sting with their taile, & seeke with despightfull termes to abuse the credite of Gentlewomen: these be those kinde of louters which hauing neither comeliness of person nor conditions of minde, neither wit, wisdom, or learning, nor any other good qualitie to purchase them credite or winne them the fauour of women, but are utterly reiected as vsuaries, salting neither word, the tasting nor eating, seeke then with blasphemous reproches and iniurious rayling to call the same of honest Gentlewomen in question, then they condemne them of inconstancie, comparing them to Cameliôs, Polipes, & wethercocks, affirming their fancies to bee fleeting, their loue to bee light, & their choise wholly settled in change: that they be malicious, deceitfull, inchaunting Syrens, craftie Calipsoes, as subtil as Serpentes, as cruell as Tygres, and what not: and the cause of this their vnjust accusing cometh not through any iniurie offered them by Gentlewomen, but that they themselves are so imperfect both in minde and body, that both by nature and art they may iustly bee appeached of want: Hauing now Adam though not eloquently yet triely set before your face in plaine colour the Anatomie of such licentious louters as seeke with alluring baits



hatten to intrap the mindes of chaste maydens, ſith loue is  
the labyrinth which leaueſt vs to be deuoured of theſe uice-  
ſtrous monſters, let vs learne to ſie it as warily as wyſe  
Vliſſes did the Spermaides. Anaercon who ſpake by expe-  
rience & writ by proſe, calleth loue a tyrant, miſchæuous,  
cruell, hardie, unkinde, foule, vngratulations, curſed, wicked, &  
the cauſe of all miſchiefe. Loue of beaوتie ſaith he is the  
forgetting of reaſon, the father of frenzie, the diſturber of  
the minde, the enemy to health, the ſinke of ſozrowe, the  
garden of griefe, and to conclude a confuſed chaos of miſerie:  
ſo that if it might ſee ſome with bodily eyes, or be an obiect  
to our exterior ſenſes the Baſiliske is not moze feared, nor  
the cockatrice moze auoided than lothſome loue woulde be  
eſchewed & deteſted. What follie is it ſo that woman which  
is free to become captiue, which is at libertie to become a  
perpetuall ſlave to another man, who hauing the choiſe in  
her owne hand to liue at her owne juſt will willingly yeelde  
her ſelfe ſubied to be directed at another mans pleaſure. But  
this affection of loue naturally traineth and entrappeth  
young mindes, and eſpecially of women, wherefore they had  
need to take the moze heed leaſt happily it ſealeth vpon  
them, ſo commonly it commeth vpon ſuch as will not take  
meanes to preuent, but careleſſy receiue it as a ſweete and  
pleaſant thing, not knowing what & how perſonous a poiſon  
lies hid vnder that pleaſant face. Let her therefore that will  
auoide this franticke and ſolliſh affection, giue no moze care  
vnto the alluring charmes of the ſained lover than vnto the  
ſong of an inchaunting ſorcerer, let her conſider that as it is  
proper to the Cameleon to chaunge, to the Fox to be wylie,  
to the Lyon to be haucie, & to the Biſon to be guilefull, ſo it  
is the propertie of louers to diſemble, & when he doeth moſt  
erie in fauſie then he doeth moſt frize in affection, when he  
ſaineth Etna he prometh Caucaſus, when he complaineth of  
care then is he moſt ſecure, whe he wattleth out wardly then

he laugheth in his sleep, like to the Stone Ceruion which  
 when it burneth in the furnace, being broken in little most  
 cold liquour. The end also of these louers affection is to be  
 considered, which is not for her vertue, wisdom or hone-  
 stie, but either allured by her beaultie which she enioyeth, or  
 her riches that she possesseth. The kinne of y<sup>e</sup> Emelyn is de-  
 fired and the carcase despised, the hohne of the Vnicorne most  
 preciouslie receiued and his flesh reiecte, the hose of the  
 Leopard is the thing y<sup>e</sup> hunters seekes or else he is contem-  
 ned, so the beaultie and riches of a woman is highly regarded  
 but her vertue & honestie lightly esteemed, that as y<sup>e</sup> fall be-  
 ing once gladdened thinketh the swete wine sower, or as the  
 sweet delicates to a full stomacke seemeth but course cakes, so  
 he that buildeth his love upon beaultie of the bodie and onely  
 regardeth riches when the beaultie is faded, his love de-  
 creaseth or being satiate with pleasure lotheth y<sup>e</sup> plentie, or if  
 wealth want, his love plineth with extreme penurie. But  
 put case the mind is already caught in the snares of Cupid,  
 and hath yielded her selfe as a vassall unto Venus, let vs find  
 a remedie to drawe her out of this perillous Labyrinth. I  
 remember the saying of Dante, that love cannot roughly  
 be thrust out but it must easily creepe, and a woman must  
 fadge by little and little to recover her former libertie, wa-  
 ving in love like the Crabbe whose pace is alwayes backe-  
 warde, talking to her remembrance that if her louer be faire  
 he wilbe proud of his person, if rich his substance procureth  
 state and nobilitie, if of noble parentage it maketh him disdainful:  
 that the Stone Echites is most pleasant to the eye, but most  
 infectious to be handled, that the Hearbe called Flos Solis is  
 beauteifull to behold but deadly to be tasted, that the fair-  
 est face hath oftentimes y<sup>e</sup> falsest heart, & the comeliest creature  
 most curiously obditions: who those faire thā Paris yet a troth-  
 lesse traitour to his love Oenone, Vlisses was wise, yet wa-  
 nering, Eneas a pleasant tongue yet proued a parasiticall  
 flat,

flatterer, Demophoon demure & yet a dissembler, Iason pro-  
misseth much yet perfovrmed little, and Theseus addeth a  
thousand othes to Ariadne yet neuer a one proued true. Co-  
sider the hearbe of India is of pleasant smell, but whoso com-  
meth to it feeleth present smart, the Goorde leafe profitable  
the same popson, the rinde of the tree Tilia most swete and  
the fruite most bitter, the outward shew of such flattering  
louers full of delight but the inward substance satished with  
despight. Call also to mind their often periuries, their vaine  
othes, falsified promises and inconstancie, their protestati-  
ons, pilgrimages and a thousande dissembled flatteries and  
if thy louer be infected with any particular fault, let that be  
the subiect whereto muse, knowing many vices are hid-  
den vnder the coloured shape of vertue, if he be liberal thinke  
him prodigall, if eloquent a babler, if wise inconstant, if bold  
rash, if tymerous a dastard, if he be well backt thinke it is  
the saylers art and not natures workmanship, if a god waist  
attribute it to his coate that is thapt with the Spanish ruff,  
if well legd thinke he hath a dumbe heart, if comen his de-  
fozmittie, yea vnto all his perfections out of thy minde, and  
muse vppon his infirmities, so that thou leade a quiet life in  
libertie and neuer bye repentance to weare, and though hee  
countes thee cruell because thou art constant and dost refuse  
to yelde to thine owne lust, thinke thoue discreete for muche  
raskes are fit for rotten grapes, a poisoned barrell for inso-  
luous liquour and a tricke to to helde a medicine for flatter-  
ing soners. Thus spake, you haue heard my counsell which  
I haue learned by proue and speake by experience which if  
you willingly accept, I shal thinke my labour wel bestowed,  
& if you wisely vse, you shal thinke your time not ill spent,  
but if you doe neither, my well wishing is neuer the worse,  
and so fare you well.

Your to command.

Mamillia.

Mamillia



## Mamillia to the Ladie

Modesta.

Madam Modesta, I haue receiued your letters, and haue  
 viewed your doubtfull demand, whereunto this I an-  
 swere, that to liue we must followe the aduise of our friends;  
 but to loue our stone fancie: for to another manis liuing  
 they may giue precepts, but to fire fancie in loue they can  
 prescribe no certaine principles. When Adam, sith you  
 haue riches which may of a pooze worc make a wealthie  
 spender, woe not for wealth, lest repentance cast y<sup>e</sup> accounts;  
 nor marry not with a foole, lest afterwarde thou repent  
 thine eunie follie, but choose one whose beautie may content  
 thine eye, and whose vertuous wiseome may satisfie thy  
 minde, so shalt thou haue neither cause to repent nor occasi-  
 on to mislike thy choice, and that thou maist perceiue my  
 meaning more plainly, read this following historie with  
 good aduisement.

There dwelt in Toledo a certaine Castilian named Va-  
 lasco by parentage a gentleman, by profession a Marchant,  
 of moze wealth than worship, and yet issued of such parentes  
 as did beare both great countenance and credite in the coun-  
 try. This Valasco after the decease of his father was a ward  
 to the Duke of Zamorra, who seeing him indued with  
 great wealth and large possessions hauing the disposition  
 of his marriage in his handes married him to a kinsewo-  
 ma of his named Sylandra a gentlewoman neither endewed  
 with wit nor adorned with beautie: and yet not so witlesse  
 but she was wilful, nor so deformed but she was proud, in-  
 somuch as her inwarde vices and outwarde vanities did in  
 tract of time so quat the queasie stomacke of her husbande  
 Valasco, that although in his childish yeres he did not mis-

like of her follie, yet in his ripe yeeres when reason was a rule to direct his iudgement, he so detested the infirmities of her nature and the infections of her nurture, as shee was the onely woman his crasse stomacke could not digest. Valasco being thus combzed with such a crosse as the burthen there of was to him moze heauie than the weight of the heauens to the shouldrs of Atlas, and knowing by experience what a miserie it was to marie without loue or make his choyce without skill, and howe lothsome it was to liue without liking or to be wedded to her whom neither his fancie nor affection did desire to enioy: hauing by his wife Sylandra, one onely daughter named Syluia, determined with Themistocles to marie her rather to a man than to monie, and neuer to match her with anie whome she did not both intirely loue & like. While he was in this determination Sylandra died leauing Valasco a diligent husbando for the finishing of his wifes funerals, and a carefull father for the well bringing vp of his daughter Syluia, who now was about the age of sixteen yeares, so beautified with the giftes of nature, and adorned with sundrie vertues and exquisite qualities, as the Citizens of Toledo were in doubt whether her beawtie or vertue deserued greater commendation. Syluia flourishing thus in the prime of her youth and prouing daylie moze excellent as well in the complexion of the bodie as in the perfection of her mind, grew so renowned for her famous feature almost throughout al Europe, & as they which came to Memphis thought they had seene nothing vnlesse they had viewed the Pyramides built by Rhodope, so the straungers which arrived at Toledo thought their affaires not fully finished vntil they had obtained the sight of Syluia. So & as the most charie chafre hath euer most choyce of chappien and as the rithest gem hath euer most resort to viewe it and buy it, so by the meanes of Syluia the house of Valasco was so frequented with a noble traine of worthe Sutors, as if  
it



it had bene a common Burse for exchange of Merchandize. Yet all their wooing pould small speed, sith Syluia kept a loose free leasing on the lure. For although there were diuers of most noble parentage and great possessions which required her in marriage offering for her scoffment great lands and Woodshippes: yet Valasco would neither condescende without her consent nor constrain her to consent to his commandement. Well Syluia thus glopping in her freedom and taking pleasure to trace in the large lees of libertie was not suffered so quietly to fortifie the bulwarke of her chastitie, but she had sundrie assaultes and daylie canuicados to force her yalde the fort to some of her importunate suiters amongst whom there repaired by meane chance at one time & in one day three gentlemen of sundry nations & diuers dispositions, the first an Italian called S. Gradasso the second a Frenchman named Monsieur de Vaste, y third, an English man called master Petronius, Signor Gradasso, was verie olde but of great wealth, Monsieur de Vaste of sure passing beautie, but somewhat foolish, and master Petronius of great wit, but of verie smal wealth, these gentlemen were verie courteously entertained by Signor Valasco whom they requited with sundrie salutations to this effect. The renowned sy, quoth Signor Gradasso, not onely of your daughters beautie, but also of her singular vertue is so blowne abroad by fame in euery place, and in euery mans eares, as there hath bene no talke for a time in Italie but of the persection of Syluia, which forced mee being now olde and stricken in yeares to repaire hither as one desirous not onely to see your daughter, but also to take her to wife, and to endewe her with such scoffments and large possessions, as she shalbe satisfied and you sufficiently contented. Gradasso hauing saide his mind, Monsieur de Vaste not being the wisest man of the worlde in telling a tale, let a man of his called Iaques be his interprizer, faining that he was vtterly ignorant in

the Spanish tongue, who in his masters behalfe framed his  
 talke to this effect. *Sy*, quoth he, my master being the only  
 sonne and heire to his parents, and being left the onely pil-  
 lar of all his parentage; hath euer since the decease of his fa-  
 ther bene verie carefull to match himselfe with such a one  
 in mariage as might content him for her beautie, and be his  
 countenance and credite for her vertue and honestie. Hea-  
 ring therefore of your daughters singular perfection as wel  
 in the one as in the other, he was enforced by an inward af-  
 fection to come as one verie desirous to match himselfe  
 with so good a mate, offering all his lands in dower as a per-  
 fect pledge of his vntained good will. Iacques had no sooner  
 made an end of his parle, but poore Petronius offered his sute  
 verie rusullie. *Sir* quoth Petronius as it is a signe of follie to  
 cheape that chaffe for the which there is farre more offered  
 than he is able to afforde; so the beawtie, vertue and paren-  
 tage of your daughter Syluia, the great dowries and large  
 ffeoffmentes offered by sundrie suitors had daunted my ser-  
 uent affection, although being a poore scholer by profession and  
 yet a gentleman by birth, farre vnfit by the meanes of want  
 to be a woer, had I not heard that you haue giuen the raines  
 of liberty to your daughter to be mistres of her owne choice,  
 neither respecting the defect of want, nor the superfluitie of  
 wealth, so your daughter like and loue the partie. Encoura-  
 ged with this her free libertie in choyce, I am come to offer  
 her neither landes nor Lordshippes but my selie selfe ready  
 in what I may and the please to pleasure her: Signor Vala-  
 co hauing heard and diligentlie marked the effect of their  
 talke smiling and maruelling at their straunge aduenture  
 that thre gentlemen so farre distant in place and diuerse in  
 condition should so little mete at one instant, yea and strai-  
 ning their sutes al to one effect; returned them this friend-  
 lie and courteous answere: Gentlemen quoth he, you are  
 not come in more haff, than welcome with a good heart, and

for my part I conceive such good liking of you all in generall, as I could be content to bestow my daughter hypon a nie of you in particular. For neither thy old age Signor Cradasso, nor your want of learning, Monsieur de Valte, nor thy lacke of wealth master Petronius, doe breede in me any such mistaking, but that if it please my daughter to consent I will willingly condescend: for in her & not in me consisteth your denial. Therefore followe me and I will bring you where euerie man shall prefer his sute, and haue a speedie answer. And with that he caried them to Syluias chamber, whome they founde sitting solitarie at her muses. Who espying her father accompanied with these thre gentlemen entertayned euerie one of them so courtesaulie with a kisse, her countenance notwithstanding importing such grauitie, as they perceiued she was neither infected with curiositie, nor deuotion of surpassing modestie: which so astonished the passionate hearts of these thre patients, that as the deare with y sight of a faire apple standeth at gaze, so they were with her beautie and vertue driuen into such a mase, that Signor Valasco was faine to breake silence in this maner. Siluia quoth he these thre gentleme inforced by affection, and dzaue by the report of thy beautie (as they say) are come from foraine countries to craue thee in marriage, which sith it consisteth not in my power to graunt without thy consent, I haue brought them to thy Chamber, that both they may speake for them selves, and thou giue them such an answer, as fancie or affection shall commaund thee. This gentleman being olde is of great riches to maintaine thy estate: the other is as thou seest verie faire, but not verie wise: the last is learned and wise, but not of any wealth. Now Siluia the choice is in thine owne handes, if thou loue one of them I shall like him, if thou refuse them all, I am still contented. Syluia yelding most deuotifull thanks to her father for his naturall affection, returned him soberlie this solemne

answer. Sir quoth she, I nowe see by experience that  
 dreames are not alwayes vaine illusions and fond fantasies,  
 but that some time they prognosticate and foretewe what  
 afterwarde shall happen. For Iulius Caesar a little before he  
 was Monarch of the worlde dreamed that he had ouertome  
 Mars in plaine battel. Penelope the night before her long la-  
 ber for Vlisses came home, saw in her sleepe Cupide picking  
 an Oliue branch at her beds heade; and this night last past  
 I did see in a dreame Venus standing in a most braue and  
 delicate garden wherein were but onely thre trees, the one  
 a berie olde and withered Oake, yet laden with Achornes,  
 the other a faire and beautifull Cedar tree, and yet the roote  
 decayed and rotten, the thirde a greene Bay tree flourishing  
 and yielding forth an odoriferous smell, but being barraine  
 and without beries. And me thought as I thus stood taking  
 the viewe of the trees, Venus changed mee into a turtle  
 Dove, and bad me builde my nest in one of these trees which  
 best pleased my fancie. And as I was readie to yelde her an  
 answer, I soudenlie awoke, and Venus lost her verbit,  
 So diuine of this dreame it passeth my skill, but I coniecture  
 the thre trees did represent these thre gentlemen, and the  
 Turtle my selfe: but what either Venus or the building of  
 the nest doe signifie, it passeth my skill to coniecture. But o-  
 mitting my bodeme and the signification thereof in tract of  
 time shall diuine to, with you are gentlemen of sundrie coun-  
 tries and diuers dispositions and yet all shot at one marke,  
 let me heare what euer is one of you can say in commendation  
 of his owne estate, and then as Fortune shall saue  
 you, and fancie force me you shall receiue an answer. Sil-  
 uia had no sooner ended her talke, but the Gentlemen began  
 to diuine of the dreame verie deuoutlie, descanting diuersly  
 of the building of the nest, and applying the interpretation  
 to their particular preferment. The Turtle alwayes or  
 most commonly, quoth Gradasso, buildeth on the tall  
 and

and strong oake, honouring it because it is Arbor Iouis the  
 tree of Iupiter, and delighting to builde in it by a secrete mo-  
 tion of nature, & therefore I haue cause if the dreame proue  
 true to count my part the best portion. Say sir, quoth Iacques  
 in his masters behalfe, you haue least hope & greatest cause  
 to doubt, for y<sup>e</sup> oake was old & withered, & the turtle natural-  
 ly delighteth in greene & flourishing trees, and especiallie in  
 the tall and beautifull Cedar, and therefore you are exemp-  
 ted. As for the bay tree although it be greene yet Plinie repor-  
 teth it is the onelie tree which the Turtle Doue abhorreth,  
 and therefore of these premises I inferre this conclusion, that  
 by the diuination of this dreame my master shal obtaine the  
 prize at this tourney. Well Masters quoth Petronius, though  
 you thrust me out for a wangler and count me as a Cy-  
 pher in Algorisme, yet I say that neither I haue occasion  
 to doubt nor you cause to hope. For though by the meanes of  
 Venus there chaunced such a Metamorphosis, yet though her  
 body was transformed, her heart, minde and vnderstanding  
 was not chaunged, though she were a Turtle in thew, yet  
 she was Syluia in sense, not hauing so base a minde, as ey-  
 ther to builde her nest in a withered oake, where it were  
 more mete for a mirie sow to fedge, than so gallaunt a bird  
 to builde, or on a faire Cedar, lith the roote was rotten and  
 ready to fall, but woulde rather make her choyce of a  
 faire and flourishing bay tree, which may both profite her  
 selfe and pleasure her senses. So that if we haue part I hope  
 and assure my selfe mine to be the best. Tush gentlemen  
 quoth Syluia, sit not before the nette, nor make not your ac-  
 comptes without your hostes, least happilie your games be  
 small, and your shotte vncertaine. But if you please to  
 haue my companie leaue off all circumstaunces and goe  
 to the matter. Signor Gradasso hearing Syluia to growe  
 so short, began the assault with this March. It is necessarie  
 saileth Calymachus for him which will be a perfect lover to  
 haue

haue experience in his wooing and constancie in his woo-  
 ding, least by want of skill he lose his labour, & his mistress  
 through his inconstancie repent the bargain. For where ex-  
 perience wanteth there commonly the choise hath an ill  
 chaunce, and where constancie beares no sway there the  
 match is alwayes marred. For these two so commenda-  
 ble qualities are alwayes founde in olde age, and neuer lene  
 in young yeres. The old Booke maketh better choise of his  
 foode than the little Fatoure. The olde Lyon choiceth alwayes  
 a better pray than the young whelp, the byrde Acanthis in  
 hir age buddeth her nest with most discretion, and an olde  
 man hath more experientie to make a perfect choise, than a  
 young mans skill to gaine a happie chaunce; age directes all  
 his doings by wisdom, and youth doteth vpon his owne  
 will; age hauing bought witte with paine and perill, fore-  
 seeth daungers and escheweth the same, but youth follow-  
 ing wanton witte to wilfully, neuer presenteth perilles  
 while they be past, nor dreadeth daungers while he be halfe  
 dzofoned, yea there is such a difference betwene an olde  
 man and a young tripling, betwene hoyle haire and flou-  
 rishing youth, that the one is followed as a friend to others,  
 and the other eschewed as an enemy to himself. The Brach-  
 mans and Gymnosophistes made a law that none vnder the  
 age of forty should marrie without the consent of the Se-  
 nators, least in making their choise without skill, the man in  
 procelle of time should begin to loath, or the woman not to  
 loue. For youth fiereth his fancie with the flame of lust, and  
 olde age fireth his affection with the heate of loue. Young  
 yeres make no account but vpon the glittering shewe of  
 beautie, and hoyle haire respecteth onely the perfect sub-  
 stance of vertue. Age seetheth not with subtilties to inchaunt  
 the minde, nor with flighthes to entrap the maike, he wea-  
 reth not a velvet scabbard and a rustie blade, nor a golden  
 Bell with a leaden clapper, he frameth not his affection in  
 the



the force of flatterie nor diaweth not a false colour with the  
 Pensell of dissimulation: he doeth not cooyn his passions  
 with a counterfeited stampe. nor faine his loue with a colour:  
 red he beareth not wanne in his mouth and gall in his  
 heart, he hath not an vniue branch in his bosome: a sword  
 at his backe, he carrieth not breaue in his hande and a dagger  
 in his side, but if he sawe tis with faith, and if he tell his  
 tale it is tempered with trueneth, which shineth in a loue as  
 a polished gem set in most gliding golde. So that olde men  
 are oft enuied for the ir vertue; and young men pitied for  
 their vice. The herb Carifum being newly sprung up hath  
 a most soueraine iuice, but being come to his full growth a most  
 delicate sappe. The olde fyre hath the sweetest smell; the  
 aged Panther the purest breath, and the oldest man the most  
 perfect conditions: so that as it is naturall for the Palme tree  
 to be straight, for the Coyale to be red, for the Egge to be  
 fierce, for the Serpent to be subtil, and the Camell to haue  
 a crookt backe, so is it proper to olde men to be endued with  
 vertue, and young men imbued with vice; for hoarie age  
 to be entangled with loue, and staylesse youth to be entrapp  
 ed with lust; that as the brancie Sepulchre cannot make  
 the dead carkasse to smell sweete; nor the most delicate gems  
 make a deformed face faire. so the richest attire or most cost  
 ly apparell cannot make a young minde sauour of vertue.  
 The olde Pine tree is moze esteemed for the profite than the  
 flourishing burs of the trees in the Ile of Colchos for their  
 poyson, the olde Serpentes Serapie are of greater account  
 for their vertuous skinne than the young and gliding C  
 uets for their inuenomed hides. Age is alwayes moze este  
 med for his stayed minde than youth for his staylesse mode.  
 That flourishing and beautifull dame Rhodophe which  
 married olde Sampnicus the King of Memphis, was wont  
 to say that she had rather bee an olde mans darling than a  
 young mans byndge; that she had rather content her selfe

with an old mā in pleasure, thā seēde hir fancie with a young man in penurie, that she had rather be loued of an olde man euer, than liked of a young man for a while. The minde of a young man is momentarie, his fancie fading, his affection fickle, his loue vncertaine, and his liking as light as the wind, his fancie fieried with euerie new face, and his minde moued with a thousande sundrie motions, loathing that which a late he did loue, & liking that for which his longing minde doeth lust, fryng at the first and fryng at the last, not sooner inflamed than quickly colde, as little permanent as violent, and like the melting wax which receiveth euerie impression, where as age is constant like to the Emeraule, which hauing receiued a forme, neuer taketh other stamp without cracking. The mind of an old man is not mutable, his fancie fixed, and his affection not fading, he chooseth not intending to change, nor chaungeth not till death, maketh the challenge. The old man neuer falleth but by the carpenters axe, nor the affection of age but by a dint of death. The olde Cedar tree is lesse shaken with winds than the young Bramble, and yet farre more stayed than youth, yea though an olde man be withered in age yet he flourisheth in affection, though he want the beautie of the bodie, yet he hath the boundie of the minde, though age had diminished his colour, yet it hath augmented his vertue, though youth excelleth in strength, yet age surpasseth in steadfastnesse, so that I conclude by how much the more the vertues of the minde are to be preferred before the beautie of the bodie, by so much the more ought an olde lover to be preferred before a young leacher. You haue heard Syluia what I haue saide, and you knowe I haue spoken nothing but trueth. If then it please you to thinke wel of my part and accept of my person, to requite my loyall love with lawfull liking, and my fixed fancie with seruient affection: assure your selfe you shall haue Signor Gradasso so at your commaund, as you in euerie respect

sport can with, and in pledge of this my good will I will  
 make your seruient a thousand Crouches of rarely rare  
 newes. Signor Gradasso had no sooner ended, but Iacques in  
 his maisters behalfe framed his talke to this effect. There  
 is nothing quoth he, which among mostall creatures is  
 more belov'd than beaſtie, nor nothing more amblyed  
 than beaſtie, which aboue all the giftes both of Nature  
 and Fortune, doth make vs most reſemble the gods. So that  
 where the bodie is adorne'd with beaſtie and perfection of  
 Nature, there it ſeemeth the gods theſe moſt fauour and  
 affection, ſith that they take ſuch care in caruing a parte of  
 ſo curious perfection. In ſo much that they ſay when the  
 gods made beaſtie, they ſkip't beyond their ſkill, in that  
 the maker is ſubiect to the thing made, ſo what made The-  
 tis be inconstant but beaſtie, what ſoz'd Venus to bee in  
 love with Anchifes but beaſtie, what cau'd Luna to like  
 Endymion but beaſtie: yea it is ſaide to bee of ſo great force  
 that it bewitcheth the wiſe and inchaunteth them that made  
 it. There is none ſo addicted to chaſtitie whom beaſtie hath  
 not changed, none ſo bolued to virginittie whom beaſtie  
 hath not charmed, none ſo ſeuere whom beaſtie hath not  
 beſotted, nor none ſo ſenſeleſſe whom the name of beaſtie  
 cannot either break or bend. Lone cometh in at the eye  
 not at the eares, by ſeing natures workes not by hearing  
 ſugred wordes, and ſancie is fedde by the ſaireneſſe of the  
 face not by the ſueneſſe of the ſpeech. Beawtie is the Sy-  
 ren which will drawe the moſt adamant heart by force, and  
 ſuch a charme as haue conſtrained even the beſtall virgins  
 to forſake their cels, yea it ſo inuagleth the ſight and be-  
 witcheth the ſenſes, it ſo troubleth the minde and diſturbeth  
 the braine, yea it bringeth ſuch extreme delight to the heart,  
 ſo that as the Wiper being tyed to a Beache tre, ſalketh into  
 a ſlumber, ſo diuers beholding beautiful perſons haue ſtood  
 as though with Meduſas head they had bene turned to a

Tong. Anacharis being demaunded what he thought was the greatest gift that euer the gods bestowed vpon man, answered beawtie, for that it both delighteth the eye, contenteth the minde and winneth good will and sauer of al men. Pigmaleon for beawtie loued the image of Juozie, and Apelles the counterfeyte which he coloured with his owne skill, the picture of Ganymedes greatly astonished the Ladies of Cyprus. What made Aeneas so beloued of the Carthaginians but beawtie? what gained Theseus the god will of Ariadne but beawtie? what wonne Demophoon the loue of Phillis but beawtie? and what forced the Syruein Pimph Oenone to leaue the latones but the incomparable beawtie of Paris? The Gentlewoman which hath a husband that is endued with beawtie and adorned with the giftes of nature, shall haue euer wherewith to be satisfied and neuer wherof to mislike: whereas contrary the deformed man is such a monster in nature, and such a sorrow to a womans heart, as she helmes her chaunce to haue chosen one that enerie one doth loath. The foulest serpent is euer most venomous, the tree with a withered rinde hath neuer a sugred sap, the purtie puddle hath neuer good fish, and a deformed bodie selpome a reformed minde. The wise Lapidaries say that the pretious stone with the most glistering bea both alwayes the most secreete vertue. The pure golde is chose by the perfect colour, & best fruite, by the brayest blossomes, and the best conditions by the sweetest countenance. But perhaps mistresse Syluia you will say his faire face inflameth my fancie and his beawtie bewitched my senses, his shape in deede doeth perswade me to requite his god will with mutuall affection, but then his follie againe quaileth my stomache and is a cooling cardo to quench the fire of fancie, to which I answere Syluia that his follie is not so prejudiciall as profitablenot so much hurtfull as commodious. Aspasia the louer of Socrates being demaunded what thing a woman in the worlde chiefly desired

fired, answered to rule, thinking that soueraigntie was the  
 thing that women most desire, & men most feare to graunt  
 them. If then it be a womans wish to haue her owne wil,  
 and as the common prouerb saith to rule the roost after her  
 owne diet, you shall in taking my maister to your mate  
 haue so much your hearts ease as either you can desire or  
 imagine. For my maister will wholly be lead by your lyne, &  
 you shall be the starre, by whose aspect he will direct his course,  
 your yea shall be his yea, and your nay his denyall. Thus  
 although his follie be preiudiciall in one respect, it shall be  
 most profitable in another, so that his incomparable beautie  
 shall sufficiently delight your fancie, and his follie be a  
 meanes that without restraint you may enioy free will and  
 libertie. Thus mistresse Syluia you haue heard what I in  
 my maisters behalfe can alledge. If therefore you meane to  
 repay his good will with loue, he promiseth not onely to  
 make you sole mistresse of his heart, but of all his lands and  
 lordships. Iaques hauing finished this tale, master Petro-  
 nius as one bestoert feare and hope gaue the first the sorest  
 assault with this Alarme. Plato the wise and graue Phi-  
 losopher was wont to say, that as man differeth from brute  
 beastes in reason, so one man excelleth another by wisdom  
 & learning: esteeming him that wanted knowledge, science,  
 and nourture but the shape of a man though neuer so well  
 beautified with the gifts of nature, supposing that although  
 he were indelued with the outward shadowe of beautie, as  
 iustly he might compare with Paris: or so storred with trea-  
 sure and riches, as he might cast his countes with Cræsus:  
 yet if he wanted learning to enlarge his beautie, or wisdom  
 to direct his wealth, he was to be counted no other but a  
 beautifull picture burnished with golde. He that enioyeth  
 wealth without wisdom, sayth Anaxagoras possesseth care  
 for himselfe, ennie for his neighbours, spurres for his en-  
 mies, a prate for theues, traualle for his person, anguish for  
 his spirite, a scruple for his conscience, perill for his loue,  
 we for his childe, and a curse for his heires, because al-

though he knowes halve to gather, he wanteth skill to dispose. Alexander the Great made so great account of knowledge and wisdom, that he was oft wont to say, he was more bound to Aristotle for giving him learning than to his father Philip for his life, litch the one was momentarie and the other neuer to be blotted out with oblivion. Nestor was more honoured and esteemed for his learning and wisdom, at the siege of Troy, than either Achilles for his strength, Ajax for his valour, or Agamemnon for his stout courage. Cyrces was not enamoured with the beautie of Ulysses but intangled with his wisdom. Aeneas when as Dido sat in parliament, tolde his tale with such wit and discretion, so seasoned with the salt of learning and sweet say of science, that not onely she was charmed in his love, but also found more therein than any some of the offering of the Gods, alluding to this saying of Empedocles, that as we in nothing more differ from the Gods than when we are foolish, so in nothing we do come neare them so much as when we are wise. Socrates thanked the Gods onely for three things, first, that they made him a man and not a woman, that he was borne a Grecian and not a Barbarian, thirdly that he was a Philosopher and not unlearned, esteeming the giftes of nature and fortune of no value, unless they be beautified with the giftes of the minde. Byas the Philosopher being reproved by a certaine invidious person that he was poore and illfavoured, answered that he was greatly deceived both in his beautie and his riches, for quoth he, how can I be poore when I am wise, harde favoured when I am learned, thinking it the chiefest beautie to be indebted with learning, and the greatest treasure to be enriched with wisdom. The Philosopher Critolaus being verie deformed, as having a crooked backe and verie poore as begging with a staffe and a wallet, was notwithstanding so well beloved of a certaine gentlewoman of great wealth and worshipfull parentage, as she would willingly haue accepted him for her husband, which Critolaus perceiuing, layde downe his staffe



staffe and his wallet, and put off his cloake, the more to shew  
 his crookt back; wishing her with more diligence to marke  
 his deformed shoulders; to whome she answered, M. Cri-  
 colaus, thy deformitie cannot quench that which thy wis-  
 dome and learning hath set on fire. It is learning in deede  
 which allureth when euery word shall haue his weight,  
 when nothing shall proceede but: either it shall saue of a  
 sharpe conceite or a secret conclusion. It is wisdom that  
 flourisheth when beautie fadeth; that wareth young when  
 age approacheth, resembling the sea in her lease, which al-  
 though it be dead still continueth greene. Beautie with-  
 reth with age; and is impaired with sickness. As the face ne-  
 uer so beautifull, the least sharpe or mole maketh it most de-  
 formed; but learning and knowledge by tract of time en-  
 creaseth like to the Cygnes, which being young are verie  
 blacke, but in their age most perfectly white: like the birdes  
 that build in the rocks of the sea; whose feathers growe  
 most glittering in their age; As for riches it is momentarie,  
 subject to the change of discontent; for since it may be con-  
 sumed with fire; spent with follied wastage with riot, & stolne  
 away by thieues: but wisdom is a treasure so certayne as  
 no mishap can diminish; neither be impaired by any sinister  
 stroke of Fortune. For misse the Duke being demaund-  
 ed by a certayne gentlewoman what choice she should life  
 in love; marriage or this; did esteeme the good lapidaries,  
 who measure not the value of the stone by the outward be-  
 houe, but by the secreete vertue: so should not a husbande se-  
 the shape of the bodie, but for the qualities of his minde, ne  
 for his outward perfections; but for his inward perfec-  
 tion. As the beauteous that hath nothing but a little  
 about the lips, to be in love with the expinterfa-  
 mous, and if thou should make riches, thou ch-  
 den picture with a golden countenance. Learning  
 which is delectable in man, and wisdom the 3  
 subdueth the minde; that shee be like a school  
 heretofore; if thou be in a poore state Th

a good match. Thus mistres Sylvia pou haue heard my opinion, though not so wisely as I would, yet as lernedly as I coule, not daring to be too bolde, least in wading too farre in an vnknowne soorde I souldenly slippe ouer my shoes. Andes I haue none, to offer you large seoffements, noz li-  
 dings to assigne you a great doynie: but if it please you to accept of a poore gentleman, I shalbe bound by det. and oer-  
 tie to be yours for euer. Sylvia hauing giuen attentue heede to these thre gentlemen, as one of a verie quicke wit and sharpe conceits, returned them these aunswers. Signor Gradasso, quoth she, it was a latue among the Caspians, that he which married after he had passed fiftie yeres should at the common assemblies and feastes sit in the lowest and worst place as one that had committed a fact reptynant to the laro of nature, calling him which was well stroken in yeares, & yet enamoured, that would frie in affection when he was wholie frozen in complexion, not an olde loner, but a slythe foole; and a doying olde teacher, and in my iudge-  
 ment they had great reason so to serue him. For olde rotten stratoes, are moze fit for doying than for the chamber, withered flowers to be cast away, than to be placed in a bzane nosegay, olde riches moze mete for the fire than for sumptuous buyling; and aged men are moze fit for the grane than to spende their time in loue. Cupid, Signor Gradasso althowgh none in his court but yong men that can serue, fresh and beahtifull to delight, wise that can talke, secrete to reuele splende, faithfull to gratifie, and valiant to reuenge wronges. He that is not indued and puiuedged with these conditions, may well loue but neuer be liked. A yong woman fire her affection vpon an olde man, might time in thos of talke telles the clock, a goot, complaineth of the Clatter, is com-  
 pay and troubled with the cough; hauing  
 of himselfe, noz youth to enioy her. To  
 spee sure, perpetuall and true, there  
 is no the enamoured. For if the loner  
 be

be olde and shee be young, he ouergrowen with age, and shee in her flourishing youth, assure your selfe that of fained louers they shalbe euer p<sup>ro</sup>fessed & unfained enimies. For it is not loue but sorrowe, not mirth but displeasure, not taste but tozment, not delight but despight, not toy but annoy, not recreation but confusion, when in the lower there is not both youth and libertie: yea, & the withered strawe is sone set on fire and easily quenched, the olde and drie wood easily inflamed and quickly put out, age sone doteth and sone detesteth, nowe swimming in loue and presently sinking in hate like to the stone Draconites, that no sone commeth out of the flame but it is vehemently colde. What a foolish motion, nay what a frantike madnesse is it for him whome nature denyeth any longer to liue to intangle himselfe in the snares of loue whose naturall heat is turned to frost, with the match of fancie to kindle a new fire when sicknesse summons him and age warnes him that death shall wither nye, than to become a client vnto Cupid, to pleade for bountie at the cruell barre of beautie, knowing that the hearbe Adiaton cannot abide to touch the withered grasse, that the tree in the mount Verne se detest to be clasped of the olde Iule, & that youth greatly abhorreth to be coupled with age. Further whosoever being young, faire and beautiful matcheth her with a doting olde lover be shee as chaste as Lucretia, as trustie as Penelope, as honest as Turia, as faithfull as Artemisia, as constant as Cornelia, yet her honor, honestie and good name shall not onely be suspended but greatly suspected: yea, in so much that the olde man himselfe to keepe his doting twits warme, will couer his head with a ielous cap, being verie credulous to beleue each flying tale, and suspicious euermore to iudge the worst. If his young wife be merie shee is innobest, if sober, sullen, and thinkes of some lover whome shee likes best, if pleasant inconstant, if shee laugh it is leandly, if shee loke it is lightly: yea, he casteth beyonde the spone, & iudgeth that which neither shee would nor could imagine, restraining her from al libertie and wat-

D ii).

ching

ching as the craftie Cat ouer the sillie Mouse, should I than Gradasso seeing the trap follow the trayne, spying the hooke, swallowe the baite, and seeing the mischiefe, runne wholie into miserie? No, no, I meane not to be so foolish as the birdes of Cholchos, which although they see the nettes, yet willingly strike at the scale, or like the Torrus which desireth the heat of the Sunne that notwithstanding breedeth his destruction; no; so sottish as with free consent to crosse my selfe with perpetuall calamitie. With then Signor Gradasso I count you being so olde not a fit mate for my tender youth, I pray you at this time be content to take my nay for an aunswere. And as for you Iacques which haue sayde so well in your masters behalfe I commend you for a full seruant, though your reasons were so small. I will confesse Iacques that nothing sooner delighteth the sense, or allureth the minde of a young mayde than beautie; but as the stone Topason is not more loued for the outward lye than hated for the poison which secretly is hid within it; or as the hearbe Nepenthes is not more liked for the pleasant shape than loathed for the poisoned sap; so beautie cannot inflame the fancie so much in a moneth as ridiculous follie can quench in a moment; yea, as of all things wit soonest setteth the fancie on edge and sharpeneth affection, so follie cooleth desire, & forceth loue in the lowest gale to strike saile and be quiet. What ioy can that gentle woman haue, whose husbands hath neither modestie to moderate his affection, nor manner to behaue himselfe well in companie, who can neither be constant because he is a sole, nor secret sith he is without sense, but as the Dolphin hath nothing to colour his deformitie but a few glistering scales; or as the clownish Poet Chereas had nothing to be praised in his versibus but the name of Alexander, so he hath nothing to shadowe his follie but a faire face, nor nothing to be commended but a little fading beautie. Whereas you alledge that Venus was intangled with the beautie of Anchises, & Luna with the feature of Endymion, and Dido with the braue shape of Aeneas, I aunswere, that Anchises was nei-  
ther

ther a foole, Endymion a sot, noz Aeneas Wittlesse : for if they had, they might alioone haue perswaded olde Sylenus to dispise the rites of god Bacchus as haue procured any of these thze to yeld to their allurements: sith they knew that beaultie in a foole is a ring of golde in a swynes snowte. We read that a Consull in Rome married a daughter of his to a faire foole because he was endued with great possessions, who was not long married to his wife Iulia for so was the Consuls daughter called, but for want of wit and lacke of wisdom he so burned in ielousie and surged in the seas of suspicious follie, that as the poze gentlewoman was stopping to pul on her shoe, he espying her faire & chyzical neck, entred into such a furious furie that presently he thrust her thzough with his sword, verifying the saying of Callymachus, that a foole deprived of reason is no other but a mad man bereaured of his sense. Whereas you say that soueraintie & rule is the chiefeest thing a woman doth desire, and that by marrying a foole I shal haue the readie meanes to attaine it, put case I graunt the antecedent, yet I denie the consequent, for if I were as greedie to beare sway as Semiramis y craued of her husband Nynus to rule the kingdom thze dayes, or as Cleopatra that coueted only to be master of Marcus Antonius, yet a foole is so obstinate in his senselesse opinion, & so peruerse to be perswaded that he will not only denie me the superiortie, but he wil himself rule the roost though it be to his bitter ruine. So y lacques I conclude that your master being somewhat foolish & I my selfe none of the wisest, it were no good match: for two soles in one bed are too manie. But nowe master Petronius no longer to sate you with hope I giue you this A dio, that although I confesse wisdom to be the most pretious Gem wherewith the mind may be adozned & learning one of the most famous qualities, wherfoze a man may be praised, yet if you were as wise as Salemon, as learned as Aristotle, as skilful as Plato, as sensible as Socrates, as eloquent as Vlisses. Si nihil attuleris ibis Homere foras, for wit doth not moze frie than want can frize, noz wisdom beateth not so soze as pouertie colet, and rather had I in

wealth content my self with follie, than wedding my selfe to a poore wife and pynne in pouertie. But sith I hope Petronius thou wilt proue like the stone Sandastra which outwardly is rough but inwardly ful of glistering beames, & that thou wilt trie thy selfe to good a husband as thy holo, learning & wisdom promisseth, I will not only supply thy want with my wealth, & thy pouertie with my plentie, but I will repay thy fancie with affection, & thy love with loyalty, hoping that although my friends wil count me a fool in making my choice, yet I my selfe shal neuer have cause to repent my chauce, and in pledge of this my plighte troth, haue bere my heart & hand for euer at thy command. Vato Gradasso and Monsieur de Valte liked of this verbi I wold not relate, nor what their answers were I know not, & if I know to recount them it auaileth not, but I am sure Petronius thought he had made a fortunate ioyney. Well Signor Valasco hearing the determination of his daughter was as wel contented with þ chance as she satisfied with the choice, and euer after made as great account of his sonne in lawe Petronius & liked as well of the match as though she had married þ richest duke in Europe.

Madam Modesta I haue recounted this historye that your doubtfull questiō might be thoroughly debated & fully decided. You see þ Silvia who was wise faire & vertuous woulde not be assured with the golden shewe of riches, because she loathed the person, nor be trahanted with the charme of beautie, sith she detested his folly, but chose poore Petronius who might both comfort & counsel her with his wisdom, & be her credit & countenance for his learning. If then your lover be both faire & wise though without wealth, why shoulde you mislike your choise sith you are able to applie to his soze the like salue with Syluia, & of a poore scholer make him a welthie gentleman. Chose not Modesta so þ thy friends shal like the choice & thou mislike the chauce, least time & trial make thee account this a most bitter heare: thus wishing thy loue prosperous successe howsoeuer the matter happen, I bid thee heartily farewell.

Thine to her power  
contented Mamillia.

FINIS.





